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NARSAI'S METRICAL HOMILIES

ON THE NATIVITY, EPIPHANY, PASSION, RESURRECTION AND ASCENSION

CRITICAL EDITION OF SYRIAC TEXT

ENGLISH TRANSLATION

BY

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FOREWORD

The present work has evolved slowly over the past several years. It would not have reached this present 'moment of truth' without the assistance and encouragement of several scholars and friends. I am especially grateful to Fr. François Graffin, S.J., who initially instilled the idea of this publication, patiently supported me over the years and has graciously served as a reader and editor for this edition. I am thankful too Msgr. Patrick W. SKEHAN, Fr. David Johnson, S.J., Fr. Francis T. Gignac, S.J., and my religious Superiors, past and present, who have helped each in his own way to bring my long labor to its final completion. But above all, I owe a lasting debt of gratitude to Professor William Macomber who continuously and generously helped me to obtain, translate and understand the Syriac text of the present five homilies. His aid was inestimable and is still highly valued and appreciated as signs of his scholarship and friendship.

Finally, I want to acknowledge and thank those libraries and individuals who have allowed me to confer and cite their manuscripts on Narsai, especially those five that have formed the basis for this critical edition. In particular, I wish to mention the Chaldean Patriarchate Library in Baghdad, Iraq; the Oriental Printed Books and Manuscript Section of the British Museum; and Fr. Süleyman Şen, now deceased, of the Chaldean Church of Mardin, Turkey.

INTRODUCTION

History has bequeathed on Narsai a curious legacy. It extols him as an outstanding Syriac theologian of the fifth-century. Yet it has consigned his life and works to obscurity. For the most part, his life is shrouded in legend and his writings are still buried in unedited manuscripts or in an obscure Syriac edition.

A few significant facts stand out concerning Narsai's life [1]. He was a devoted first-generation disciple of Theodore of Mopsuestia and a zealous propagator of Theodore's teaching [2]. He also taught at and later headed the famed School of Edessa when it had supplanted the School of Antioch as the center of radical Diophysitism [3]. In his later years, after he was forced to flee for his life from Edessa, he founded the celebrated School of Nisibis. It was from this School that flowed the ecclesiastics, scholars and theological doctrines that shaped the so-called 'Nestorian' [4] or East Syrian Church.

[1] For the primary sources of Narsai's life, cf. BARḤADBŠABBA of 'ARBAIA, *Histoire de l'Église*, ed. F. Nau, in *P.O.*, tome IX, pp. 588-615: BARḤADBŠABBA of HALWAN, *Cause de la Fondation des Écoles*, ed. A. Scher. in *P.O.* IV, pp. 319-404; MARI, AMRI et SLIBA, *De Patriarchis Nestorianorum*, ed. H. Gismondi, Romae, 1899, pp. 43-48; MEŠIḤAZEKA, *Histoire de l'église d'Adiabène sous les Parthes et les Sassanides*, ed. A MINGANA, in *Sources Syriaques* I, Mossoul, 1907. (J.M. FIEY in his *Auteur et date de la Chronique d'Arbèles*, in *L'Orient Syrien* XII (1967), pp. 265-302, argues suasively to show that this is a nineteenth-century forgery). The standard secondary sources are A. BAUMSTARK, *Geschichte der syrischen Literatur*, Bonn, 1922, pp. 109-113; Card. E. Tisserant's article on 'Narsai' in the *Dictionnaire de Théologie Catholique* XI, première partie, col. 26-30; and I. Ortiz DE URBINA, *Patrologia Syriaca* 2a ed., Rome, 1965, pp. 115-118. For contemporary studies on Narsai's life, cf. A. VÖÖBUS, *A History Of The School of Nisibis*, in *Corpus Script. Christ. Or.*, vol. 266, Subsidia 26, Louvain, 1965, pp. 57-65; P. GIGNOUX, *Homélies de Narsaï sur la création*, in *P.O.* tome XXXIV, fasc. 3-4, pp. 419-423; and the doctoral dissertations by F. MCLEOD, *The Soteriology of Narsai*, Pontifical Oriental Institute, Rome, 1968; and Ibrahim IBRAHIM, *La doctrine christologique de Narsaï*, A.S. Thoma Aquino in Urbe, Rome, 1974-1975, pp. 1-30.

[2] Cf. F. MARTIN, *Homélie de Narsès sur les trois Docteurs nestoriens*, in *Journal Asiatique*, tome 14 (1899), p. 88.

[3] This refers to the christological position of those who emphasize — and in the opinion of their adversaries, overemphasize — the two natures in Christ. In his dissertation (*op. cit.*), Ibrahim believes that Narsai's diophysitism is basically orthodox and adequately maintains the personal unity of the natures in Christ.

[4] The term 'Nestorian' appears in official documents of the East Syrian Church only in the thirteenth century. Cf. G.P. BADGER, *The Nestorians And Their Rituals*, London, 1852, pp. 49-51. For a recent general study on the history and name of this Church, cf. Aziz S. ATIYA, *History of Eastern Christianity*, Notre Dame, 1968, pp. 237-303. And

Tradition[5] assigns over 300 'memre' (metrical homilies) and other works to Narsai. Of these, about eighty[6] 'memre' and perhaps one 'soghita'[7] and a few hymns[8] have survived. These are found in manuscripts in the Middle East and Europe. Martin published a text and translation of Narsai's controversial homily on "The Three Doctors"[9]. Mingana later followed with a two volume work containing the Syriac text of forty-seven non-controversial homilies[10]. Drawing upon this Syriac edition, Allgeier[11],

for contemporary doings of the Church as it now exists in India, cf. the magazine, *The Voice of the East* (A Socio-Religious Monthly), Church of the East, Trichur-1, Kerala, India.

[5] Cf. EBEDJESU, *Enumeratio librorum omnium ecclesiasticorum*, ed. J.S. Assemani, in *Bibliotheca Orientalis* III, pars prima, Romae, 1725, pp. 63-66. Barḥadbšabba of 'Arbaia (*op. cit.*, p. 612) notes in a general and vague way that Narsai composed a homily for each day of the year and wrote in opposition to James of Sarug. Barḥadbšabba of Halwan (*op. cit.*, p. 386) simply affirms that Narsai wrote over 300 'memre' with other works.

[6] In the Introduction to his *Narsai Doctoris Syri Homiliae et Carmina*, Mossoul, 1905, tome I, pp. 26-31, A Mingana lists 81 homilies that he has found surviving in manuscripts. Though arbitrary, this listing has become the accepted way for designating Narsai's homilies. However, while asserting this number, Mingana also notes on p. 23 that homily 43, 'The Second On The Martyrs', is attributed in a Vatican manuscript to James of Sarug. (I have located this on pp. 636-649 in P. BEDJAN, *Homiliae Selectae Mar-Jacobi Sarugensis*, tome II, Parisiis, 1906). In addition, he questions the authenticity of homily 15, 'On Correction', and homily 53, 'On The Parable Of The Seed'. Homily 35, 'On The Mysteries', is also suspect, at least in part. Cf. McLeod, *op. cit.*, pp. 36-51 and M. JUGIE, *Theologia Dogmatica Orientalis*, v. 5, p. 175. However, W. Macomber, in his comprehensive article on *The Manuscripts of the Metrical Homilies of Narsai*, in *Orientalia Christiana Periodica* 39 (1973) in n. 5 on p. 283 and n. 1 on p. 299 where he lists all the manuscripts for this homily, favors a substantial authenticity. In his very valuable dissertation, Ibrahim (*op. cit.*) lists and describes 85 homilies (pp. 97-222). Among these, he includes two homilies (82 and 83) whose 'incipits' alone have survived. (Cf. Barḥadbšabba of 'Arbaia, *op. cit.*, p. 613). His ultimate position on homilies 35 and 43 is not clear. But he does believe that the homilies attributed by Macomber (pp. 305-6) to Rabban Gabriel and Ṣlibazka belong to Narsai and assigns them the numbers 84 and 85 (pp. 219-222). VÖÖBUS (*op. cit.*, pp. 72-87) records and classifies 81, while GIGNOUX (*op. cit.*, n. 3, p. 425) accepts 82. But neither of these scholars seriously enters into the question of authenticity. Until all the homilies are subjected to a rigorous scrutiny, around 80 seems to be a legitimate approximation.

[7] MINGANA (*op. cit.*, p. 23) asserts that one may be authentic, but without any further elaboration. IBRAHIM (*op. cit.*, p. 95) believes that the ten surviving 'sogyata' were added to some of Narsai's homilies after the seventh century when these latter were chosen for liturgical use. F. Feldmann has published eight in his *Syrische Wechsellieder von Narses*, Leipzig, 1896; F. Martin, the 'soghita' for the homily on 'The Three Doctors' in his *Homélie de Narsès sur les trois Docteurs nestoriens*, in *Journal Asiatique* tome 14 (1899), pp. 446-492, and tome 15 (1900), pp. 469-525; and F. Graffin, the 'soghita' on 'The Cherub and the Robber' in his French translation in *L'Orient Syrien* XII (1967), pp. 481-490.

[8] For a listing and description of these verses and hymns, cf. Macomber, *op. cit.*, pp. 278-280; and IBRAHIM, *op. cit.*, pp. xix-xxi, where he indicates the location of these (as well as several 'memre') in Syriac texts, especially in A. MINGANA'S, *Le Rituel des funérailles*, Mossoul, 1907.

[9] Cf. MARTIN, n. 7 above.

[10] A. MINGANA, *Narsai Doctoris Syri Homiliae et Carmina*, 2 vols., Mossoul, 1905.

[11] A. ALLGEIER, *Ein Syrischer Memra über die Seele in Religionsgeschichtlichen Rahmen*, in *Archiv für Religionswissenschaft* 21, pp. 360-396. (39 according to Mingana's edition and

Brouwers [12], Connoly [13], Delly [14], Gignoux [15], Guillaumont [16] and Krueger [17] have translated fourteen of these homilies into major modern languages. Several homilies too have been published in the original Syriac or translated into Assyrian [18]. Of all the above, only Gignoux' homilies on "The Creation" have been critically edited [19]. Except for a few excerpts

66 according to his listing of 81 homilies). Also, *Ein Syrischer Memra über die Kirche als die Braut Christi*, in *Katholik* (1917), pp. 151-163. (33 Mingana, 60 list).

[12] P. BROUWERS, *Premier Poème de Narsaï sur le Baptême*, in *Mélanges de L'Université Saint-Joseph* XLI (1965), pp. 179-207. (21 Mingana, 38 list).

[13] R. CONNOLLY, *The Liturgical Homilies of Narsai*, in *Text and Studies* VIII, Cambridge, 1909, containing an English translation of the homilies on 'The Mysteries' (17 Mingana, 35 list), 'Baptism' (22 Mingana, 39 list), 'The Sacraments' (21 Mingana, 38 list), and 'The Church' (32 Mingana, 59 list).

[14] E. DELLY, *Le 23e Memra de Narsaï*, in *Divinitas* III (1959), pp. 514-553. (23 Mingana, 53 list).

[15] P. GIGNOUX, *Homélie de Narsaï sur la création d'Adam et d'Ève et sur la transgression du commandement*, in *L'Orient Syrien* VII (1962), pp. 307-336 (29 Mingana, 49 list); *Homélie de Narsaï sur la création du monde*, in *OS* VII, pp. 477-506 (36 Mingana, 63 list); *Homélie de Narsaï sur le mot 'au commencement' et sur l'Essence divine*, in *OS* VIII (1963), pp. 227-250 (34 Mingana, 61 list); and *L'initiation chrétienne*, in *Coll. Lettres Chrétiennes* n. 7, Paris, 1963, pp. 214-247 (17 Mingana, 35 list).

[16] A. GUILLAUMONT, *Poème de Narsaï sur le Baptême*, in *OS* I (1956), pp. 189-207 (22 Mingana, 39 list).

[17] P. KRÜGER, *Das älteste syrisch-nestorianische Dokument über die Engel*, in *Ostkirchliche Studien* I, pp. 283-296 (38 Mingana, 65 list); *Traduction et commentaire de l'homélie de Narsaï sur les martyrs dans le nestorianisme primitif*, in *OS* III (1958), pp. 299-318 (25 Mingana, 42 list); and *Ein Missionsdokument aus frühchristlicher Zeit: Deutung and Übersetzung des 'Sermo de memoria Petri et Pauli' des Narsai*, in *Zeitschrift für Missionswissenschaft und Religionswissenschaft* 42 (1958), pp. 271-291 (4 Mingana, 8 list).

[18] I am indebted to Ibrahim, *op. cit.*, for the following citations: *Breviarium juxta ritum Syrorum Orientalium, id est Chaldaeorum*, I, Paris, 1886, pp. 468-479 which is the text for homily 16 on 'The Nobility and Humility' (so also in the Nestorian breviary, vol. I, pp. 411-423, published at Trichur, 1960); G. CARDAHI, *Liber Thesauri de arte poetica Syrorum*, Rome, 1875, pp. 47-51 which is the beginning of homily 11 on 'The Three Doctors'; H. GISMONDI, *Linguae Syriacae grammatica et chrestomathia cum glossario*, Rome, 1913, pp. 103-110 which contains part of homily 7 'On Saint John the Baptist'; J. KELAITA, *The Paradise of Eden by Mar Abdisho Bar Brikha*, Ire ed., Urmia, 1916; 2e ed., Mossoul, 1928, pp. 234-240 which presents the text for homily 78 on 'The Reprimand of Priests'; also his *An Exposition of the Holy Mysteries by Mar Narsai, the Harp of the Spirit*, Mossoul, 1928 which publishes the text of homily 35 on 'The Mysteries' with a translation in Assyrian or modern Syriac; G. KHAYAT, *Syllabarium Chaldaicum*, Mossoul, 1869 which contains the text of homily 31 on 'The Third For Palm Sunday', and his *Le livre des miettes*, Urmia, 1898, containing the texts of homily 58 on 'The Seraphim Of The Vision of Isaiah', of homily 68 on 'The Tower of Babel', and part of homily 35 on 'The Mysteries' which are respectively on pp. 22-28, 98-116, and 235-250; J. E. MANNA, *Morceaux choisis de littérature araméenne*, 2 vols., Mossoul, 1901 where c. 8 of vol. I is devoted entirely to Narsai, with article 4, pp. 228-235, presenting homily 43 on 'The Second of Martyrs', with article 5, pp. 235-238, a passage from homily 16 on 'Nobility and Humility', with article 6, pp. 238-240, another passage of the same homily, with article 7, pp. 240-247, having the first part of homily 40 on 'The Sunday of the Resurrection', and article 8, pp. 247-273, with homily 66 on 'The Excellence of the Soul'.

[19] P. GIGNOUX, *Homélies de Narsaï sur la Création*, in *P.O.* tome XXXIV fasc. 3-4,

published in Mingana[20], Abramowski and Goodman[21], McLeod[22] and Ibrahim[23], all the other homilies, particularly the controversial christological ones, have remained surprisingly untouched.

The present critical edition offers for the first time in their entirety five of Narsai's major christological and controversial homilies. They deal with the momentous events of Jesus' birth, baptism, passion, ressurrection and ascension. They are valuable for the doctrines they reveal, for the personal allusions they contain, and for the context they offer to understand the disputed fragments of Theodore of Mopsuestia[24].

MANUSCRIPTS USED IN THE PRESENT EDITION

The present five homilies are found in seventeen of the twenty-six extant manuscripts[25]. Of these, six stand out as being of primary importance, and five serve as the basis for determining this critical edition. The other eleven, all late nineteenth-century copies, derive, with the exception of the second part of *Vatican Syriac 588*, from *Chaldean Patriarchate 72*.
The six major manuscripts are :

Turnhout, 1968. This contains three of the homilies translated above (cf. n. 15), 49, 61 and 63 according to Mingana list. Besides providing the critical Syriac text for these, it also includes the text and translation of the homilies 'On The Fashioning of Creation and on the Persons of the Trinity' (35 Mingana, 62 list), 'On the Fashioning of the Angels' (37 Mingana, 64 list), and 'On the Government of Angels' (38 Mingana, 65 list).

[20] MINGANA, *op. cit.*, v. I, pp. 10-13.

[21] ABRAMOWSKI and GOODMAN, *A Nestorian Collection of Christological Texts*, (vol. 1 : The Syriac Text; and vol. 2 : The English Translation), Cambridge, 1972. The English translation for the eight selections are found on pp. 67-75. The first seven are taken from homily 4 (which is the first homily published in this edition), and the eight is from homily 56 on 'The Dedication of a Church'.

[22] MCLEOD, *op. cit.*, offers both translations and texts of major unedited selections from Narsai's homilies that pertain to christology and soteriology.

[23] IBRAHIM, *op. cit.*, contains numerous citations from the unedited works of Narsai.

[24] Narsai's dependence on Theodore has yet to be fully documented. But as the references to Theodore in both this edition and that of GIGNOUX (*op. cit.*, esp. pp. 470-502) as well as T. Jansma's study on the exegetical source of homily 34 ("Études sur la pensée de Narsaï", *L'Orient Syrien* XI (1966), pp. 408-424), indicate, Narsai does follow the theological lead of Theodore. As such, Narsai's homilies provide a context for evaluating the disputed fragments of Theodore (Cf. MIGNE, *Patrologia Graeca* 66, c. 633-1020). For the dispute, cf. R. DEVREESSE (*Essai sur Théodore de Mopsueste*, in *Studi e Testi* 141, Vatican City, 1948) who concludes that the fragments of Theodore's works cited by the Council of Constantinople in 553 have been falsified or interpolated by hostile hands (p. 103). A similar position is upheld by M. RICHARD, *La tradition des fragments du traité* περὶ τῆς ἐνανθρωπήσεως *de Théodore de Mopsueste*, in *Le Muséon* LVI (1943), pp. 55ff. For an opposing view, cf. F. SULLIVAN, *The Christology of Theodore of Mopsuestia*, in *Analecta Gregoriana* LXXXII, Rome, 1956, pp. 58ff.

[25] For the most up-to-date and thorough listing of Narsai's manuscripts, cf. MACOMBER, *The Manuscripts of the metrical homilies of Narsai*, *OCP* 39 (1973), pp. 275-306. It should be noted that the number 26 includes the four distinct manuscripts that form *Chaldean Patriarchate 70*.

1. *Chaldean Patriarchate 71*[26] (= A)

This is the oldest known manuscript, copied perhaps in the region of Erbil[27] sometime between 1188/1288[28]. It was known formerly as *Mosul Patriarchate 71*, but now as *Baghdad Patriarchate 601*. It contains 33 homilies of which 30[29] are attributed to Narsai. On the whole, its text is clearly legible with 25 lines to each page and with the metric lines running continuously one after the other. It is vocalized whenever necessary to distinguish similar forms. Though the oldest dated manuscript, it is somewhat surprisingly the source only of homilies 27-33 of *Vatican Borgia 83* and 14-19 of *Vatican Syriac 588*. This manuscript is designated as A.

Our five homilies are found respectively on the following pages of the manuscript: 65-82, 102-121, 364-379, 415-428 and 476-488.

2. *Diarbekir 70*[30] (= B)

This manuscript dates from 1328. It fortunately survived the destruction of the Library of Seert and is now located at the Chaldean Church in Mardin, Turkey, where it is listed as *Mardin-Diarbekir 60.19*. It contains 38 homilies of which three are assigned to other authors[31]. Thanks to the kind assistance of Fr. Süleyman Şen (now deceased), I was able to obtain a handwritten copy of the five homilies. In comparison with the other manuscripts, it appears closely related to A with both derived from a common hyparchetype. This manuscript is designated as B.

The present homilies are found in the following folia: 4b-5a, 6b-7b, 25b-26b, 28a-30b and 31b-32a.

[26] A. SCHER, *Notice sur les manuscrits syriaques conservés dans la bibliothèque du Patriarchat chaldéen de Mossoul*, in *Revue des Bibliothèques* 17 (1907), p. 23. Also MACOMBER, *op. cit.*, pp. 280-81.

[27] The colophon for this manuscript is partially illegible. Though lacking the place where it was copied, it contains the name of the scribe, Yohannan, son of Zaugul, from the region of Erbil. This may indicate the general area where the manuscript was written.

[28] Only the first two digits of the date are preserved, namely one thousand f(ive hundred) of the Greeks. According to our present calendar, this would mean that the manuscript was copied between the dates cited above.

[29] The other three are 17 which lacks its 'incipit' and is a unique homily, as well as 21 and 32 which Macomber (*op. cit.*, p. 281 and 305-6) attributes to Rabban Gabriel and an unknown Slibazka. IBRAHIM (*op. cit.*, p. 217 and 219-220) suggests that these latter names may be better interpreted as Rabban Emmanuel and 'Mar Sliwa zakkaya'. But despite this attribution, he believes that these homilies belong to Narsai.

[30] A. SCHER, *Notice sur les manuscrits syriaques et arabes conservés à l'archevêché chaldéen de Diarbékir*, in *Journal Asiatique* 10 (1907), p. 385. Also Macomber, *op. cit.*, pp. 281-82.

[31] They are 11, 26 and 35, attributed respectively to Rabban Surin, David the Scholastic and Ṣlibazka (cf. n. 29 above).

3. *Diarbekir 71*[32] (= E)

This manuscript is undated but assigned by Scher to the fourteenth century. Like *Diarbekir 70*, it survived the destruction of the Library of Seert and is now found at Mardin where it bears the designation *Mardin-Diarbekir 60.2*. It is, however, in poor condition. Besides missing the first 14 homilies, it is in a fragile state. The surviving part contains 27 homilies[33] among which are those of the 'Passion', 'Resurrection' and 'Ascension'. I believe that it is safe to assume that the homilies on 'The Nativity' and 'The Epiphany' are present in the earlier missing section. This manuscript seems to be the origin of homilies 4-15 of *British Museum 9363* and 32-43 of *Chaldean Patriarchate 70*. In a trip to Mardin, Prof. Macomber compared the texts of the homilies on the 'Passion', 'Resurrection' and 'Ascension' as found in the present codex with that of A. I am most grateful for the textual variants that he has supplied for use in this present critical edition. As will be indicated below, this manuscript appears to represent an independent line of derivation in the 'stemma codicum'. It is designated as E.

The three homilies of the 'Passion', 'Resurrection' and 'Ascension' are found on folia: 16a-17a, 20a-21b and 23b-25a.

4. *Chaldean Patriarchate 72*[34] (= C)

This was originally copied at Alqoš in 1705. In the past, it was known as *Mosul Patriarchate 72*. At present, it is part of the Chaldean Patriarchate Library in Baghdad and listed as no. 602. It contains 26 homilies of which 25[35] are attributed to Narsai. It is written in exceptionally clear and fully vocalized script, with each metric line corresponding to a line of text. As will be indicated below, it seems to be derived from the same hyparchetype as *British Museum 5463* and *Neesan I*. Also this manuscript is the source for the secondary manuscripts described below. It is designated as C.

The five homilies are found on the following pages: 67-85, 112-132, 346-360, 394-407 and 448-462.

5. *British Museum 5463*[36] (= D)

This manuscript was copied at Urmia in 1893, most likely from the

[32] SCHER, *op. cit.*, p. 385; and MACOMBER, *op. cit.*, p. 282.

[33] 24 of these are on Mingana's list. The other three, 6, 24 and 25, are assigned respectively to Rabban Gabriel (cf. n. 29 above), Išo'yahb III and 'a disciple of Mar Elias'.

[34] SCHER, *Notices sur les manuscrits... de Mossoul*, p. 23; and MACOMBER, *op. cit.*, p. 283.

[35] 26 is attributed to David the Scholastic.

[36] G. MARGOLIOUTH, *Descriptive List of Syriac and Karshuni MSS in the British Museum*

now lost *Urmia 34* (listed as having been written at Darband in 1715)[37]. It is with its sister manuscript, Neesan 1 (below), the largest of the surviving manuscripts. It contains 71 homilies of which 70[38] are attributed to Narsai. The metric lines run continuously one after the other in a clearly legible and vocalized script. It is derived without doubt from the same source as *Neesan 1* and most likely from the same hyparchetype as *C 72*. This manuscript or the now lost *Urmia 34* is the source of homilies 27-40 of *Chaldean Patriarchate 69* and 29-42 of *Notre Dame des Semences 161*. It is designated as D.

The five homilies are on folia : 21a-26b, 32a-37b, 147a-152a, 164b-168b, and 186b-190b.

6. *Neesan 1*[39]

Prof. Macomber located this manuscript in the private library of the present Chaldean Archbishop of Teheran, Msgr. Yohanna S. Issayi. It was copied at Siri near Urmia in 1896 and contains the same homilies in the same order as D. It too is doubtless derived from *Urmia 34*. It is written in a fine script, with full vocalization and with each metric line forming a line of text. I was unable to obtain microfilm or a handwritten copy of the present homilies. But thanks to the assistance of Msgr. Issayi, I have received requested information concerning how his text compares with selected unique variants present in D. As Prof. Gignoux discovered from his textual investigation[40], they appear to be sister texts. Because the present manuscript has been only partially checked, it has not been used in this edition.

The present homilies are found on pages : 22-28, 36-40, 165-170, 187-192 and 215-220.

SECONDARY MANUSCRIPTS

Eleven other manuscripts contain the present five homilies. They all, however, stem from the primary manuscripts described above. Except for *Notre Dame 160* and *Kirkuk 49* which I have been unable to check and except for homilies 14-21 in *Vatican Syriac 588* which derive from A,

asquired since 1873, London, 1899, pp. 49-50. Also MACOMBER, *op. cit.*, pp. 286-87 and GIGNOUX, *P.O.*, p. 518.

[37] O. SARAU, *Catalogue of Syriac Manuscripts in the Library of the Museum Association of Oroomiah College* (in Arabic), Urmia, 1898, p. 9.

[38] 34 is attributed to Rabban Surin.

[39] MACOMBER, *op. cit.*, pp. 288-89.

[40] GIGNOUX, *op. cit.*, p. 520.

all the other manuscripts agree with C. These contain the same unique variants as C and omit the same lines.

As the variants for these secondary manuscripts are relatively few and of no value in determining the critical text, each of these manuscripts will be cited only with a minimum of details, namely : the date and place each was copied, the number of homilies each has and its dependence on other manuscripts, and the folia where the present homilies are found.

1. *Vatican Borgia 83*[41] : Mosul, 1868; 33 homilies (1-26[42] from C and 27-32 from A); folia: 27b-34b, 46a-53b, 141b-148b, 162b-168a and 187b-193b.

2. *Strasbourg 4139*[43] : this is a direct copy of *Vatican Borgia 83* above.

3. *Notre Dame des Semences 160*[44] : Alqoš, 1879; 26 homilies (same homilies in the same order as C); folia: 37a-46a, 60a-69b, 178b-186b, 204b-211b and 233a-240a

4. *Sachau 174-6*[45] : Tell Kef[46], 1881; 26 homilies (same homilies in the same order as C except that 25 and 26 are reversed); folia: 37a-46b, 61a-71a, 178b-186b, 208b-215b and 239b-247a.

5. *Kirkuk 49*[47] : Alqoš, 1881; 26 homilies (same homilies in the same order as C except that 25 and 26 are reversed); folia : 40a-49a, 62b-72a, 176b-183b, 200a-206b and 229a-236a.

6. *Vatican Borgia 79*[48] : Alqoš, 1883; 25 homilies (same homilies in the same order as C except for the omission of the 'memra' attributed to

[41] A. SCHER, *Notice sur les manuscrits syriaques du Musée Borgia ajourd'hui à la Bibliothèque Vaticane*, in *Journal Asiatique* 13 (1909), p. 268. Also MACOMBER, *op. cit.*, pp. 284-85.

[42] 25 and 26 are in reverse order from that of C.

[43] E. WICKERSHEIMER, *Manuscrits de la Bibliothèque universitaire et régionale de Strasbourg*, in *Catalogue général des bibliothèques publiques de France. Départements*, XLVII, Paris, 1923, p. 729.

[44] J. VOSTÉ, *Catalogue de la bibliothèque syro-chaldéenne du couvent de Notre-Dame des Semences près d'Alqoš (Iraq)*, in *Angelicum* 5 (1928), p. 184. Also MACOMBER, *op. cit.*, p. 285. I have been unable to confer or obtain information about this manuscript and *Kirkuk 49*. But granted the external similarity of all these secondary manuscripts as regards number, place of origin and date of composition, I believe these manuscripts and their homilies are either direct or indirect copies from C.

[45] E. SACHAU, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin*, XXIII, in *Verzeichnisse der syrischen Handschriften*, Berlin, 1899, pp. 190-97. This is presently located at Tübingen University. Also MACOMBER, *op. cit.*, p. 285.

[46] Tell Kef and Alqoš are Christian villages close to each other in Northern Iraq.

[47] J. VOSTÉ, *Catalogue des manuscrits syro-chaldéens conservés dans la bibliothèque de l'archevêche chaldéen de Kerkouk (Iraq)*, in *Orientalia Christiana Periodica* 5 (1939), p. 100. Also MACOMBER, *op. cit.*, p. 285.

[48] SCHER, *Notice sur les manuscrits syriaques du Musée Borgia*, *op. cit.*, p. 268. Also MACOMBER, *op. cit.*, p. 286.

David the Scholastic); folia : 29b-37b, 50b-59b, 156b-162b, 178b-184b and 203b-210a.

7. *British Museum 9368*[49] : Alqoš, 1887; 26 homilies (same homilies in the same order as C); folia : 34a-43a, 56b-69b, 173b-180b, 198a-204b and 227b-235a.

8. *Vatican Syriac 498*[50] : Alqoš, 1890; 26 homilies (same homilies in the same order as C); folia : 39b-49a, 64b-75a, 190a-198a, 216b-223b and 244a-251a.

9. *Chaldean Patriarchate 69*[51] : it contains two parts : 1) at Alqoš, 1896; 1-26 (same homilies in the same order, even with the same colophon, as C; 2) also at Alqoš, 1898; 27-40 (same homilies in the same order as 29-42 of *Notre Dame des Semences 161*). The second section seems to be derived from the same source as D[52]. Folia : 35b-45b, 62b-73b, 197a-205a, 225b-232b and 257a-265a.

10. *Diettrich 6*[53] : Without a colophon but judged to be from the late nineteenth century; 26 homilies (same homilies in the same order as C except that 25 and 26 are reversed); folia : 38a-48b, 65a-76b, 203b-212a, 232a-240a and 267a-275b.

11. *Vatican Syriac 588*[54]: Mosul, 1918; 21 homilies (1-13 from C and 14-21 from A[55]; folia : 1b-6a, 12a-17a, 40a-44a, 44b-48a, 48b-52a (and 76b-80b)[56].

[49] MACOMBER (*ibid.*) located this manuscript in the British Museum collection. No description has been published.

[50] A. VAN LANTSCHOOT, *Inventaire des manuscrits syriaques des fonds Vatican (490-631), Barberini Oriental et Neofiti*, in *Studi e Testi* 243, Vatican City, 1965, p. 30. Also MACOMBER, *ibid.*

[51] SCHER, *Notice sur les manuscrits... de Mossoul, op. cit.*, p. 244. Also MACOMBER, *op. cit.*, p. 289.

[52] It seems that the copyist went to Urmia with a list of the homilies contained in C and *Chaldean Patriarchate 70*. He then proceeded most likely through *Urmia 34* (the source of D) and copied whatever homilies he was missing.

[53] N. V. PIGULEVSKAYA, *Katalog sirijskikh rukopisej Leningrada*, in *Palestinskij Sbornik* 6 (69), Moscow/Leningrad, 1960, p. 106. Also MACOMBER, *op. cit.*, p. 284.

[54] VAN LANTSCHOOT, *op. cit.*, p. 115; and MACOMBER, *op. cit.*, p. 291-92.

[55] This manuscript, together with *VS 594*, is an obvious attempt to collect the unedited homilies, whose titles are listed but whose texts are not contained in Mingana's two volume Syriac work on Narsai (*op. cit.*). The compiler took this list and systemically went through C and obtained his first 13 homilies (omitting the homily on 'The Three Doctors' which was already published by Martin). He then continued through A and copied homilies 14 to 21 from this manuscript. He however omits 16 of A (for what reason it is not clear) and duplicates 29, probably not realizing that it was already copied earlier in 11 (but which was taken from C). *VS 594* continues where *VS 588* ended. 21 of *VS 588* ends with 33 of A. 1 of *VS 594* begins with 34 of A.

[56] The homily on 'The Ascension' is repeated twice in this manuscript as 11 and 29 (cf. previous note). This indicates its dual origin from C and A.

The interdependence of the major manuscripts

The five major manuscripts, A, B, C, D and E which form the components of the present text, contain many variants, which are obvious scribal errors and attempts to improve a reading. Yet there are more than enough differences and agreements so at to provide grounds for drawing several general conclusions.

On the whole, A stands out not only as the oldest but the most consistent manuscript. As such, it has been chosen to be the primary text. 32 variants are significant : cf. I, n. 44, 148, 183; II, 23, 48, 109, 114, 157, 165, 178, 192; III, 13, 79, 199; IV, 7, 8, 31, 48, 50, 76, 77, 120, 154, 158, 195, 196, 231; V, 2, 53, 119, 164, 187. The others are cases of obvious negligence and the addition or omission of a 'syame', of a possessive pronoun, of an initial ܠ and of a ܘ or ܕ. The large number of variants indicates that A has not been copied.

B attests to another tradition. The most significant variants are : I, n. 15, 41, 97, 176, 212; II, 126, 156, 160, 167, 180; III, 145, 146, 207; IV, 6, 22, 94, 114, 119, 128, 136, 147, 189, 194, 238, 272, 275, 280, 289, 290; V, 4, 21, 24, 28, 109, 128, 174. The others are minor. The major variants indicate that B has also not been copied.

While independent, B appears nevertheless to be closely related to A. The major instances of agreement are : I, n. 5, 20, 28, 51, 71, 81, 91, 95, 101, 107, 124, 149, 174, 180, 196, 222; II, 34, 81, 111, 123, 133, 188; III, 71, 277; IV, 13, 19, 21, 27, 30, 65, 82, 96, 104, 123, 204, 223, 228, 267, 284; V, 12, 15, 85, 139, 182, 192, 207, 216. This parallelism points to the strong likelihood that A and B (as well as C and D) derive from a common hyparchetype.

C clearly attests to another tradition. 58 variants are significant : I, n. *42*, 64, 69, 82, 85, 109, 111, 123, 132, 146, 156, 165, 172, 177, 225; II, 21, 37, 40, 42, 45, 55, 61, 71, 91, 113, 135, 161, 173, 189, 190, 220; III, 6, 11, 12, 99, 103, 121, 162, *163*, 169, *178*, *206*, 272; IV, 10, *38*, *49*, 98, 218, *276*; V, 47, 48, 59, 86, 112, 124, 126, 144. Seven of these (those underlined) are the omission of one or two verses. These are particularly significant for showing the dependence of the eleven minor manuscripts and the independence of ABDE, especially D. Yet as indicated above in the section on B, C and D are parallel to one another a significant number of times and seem definitely to derive from a common hyparchetype.

D also belongs to another tradition. It possesses the largest number of unique variants. Three-quarters are minor. The other fourth are synonyms or attempts to improve on the text. As a text, it is unreliable.

Though independent, it is, as noted above, parallel with C in opposition to AB. It doubtless derives from a common hyparchetype with C.

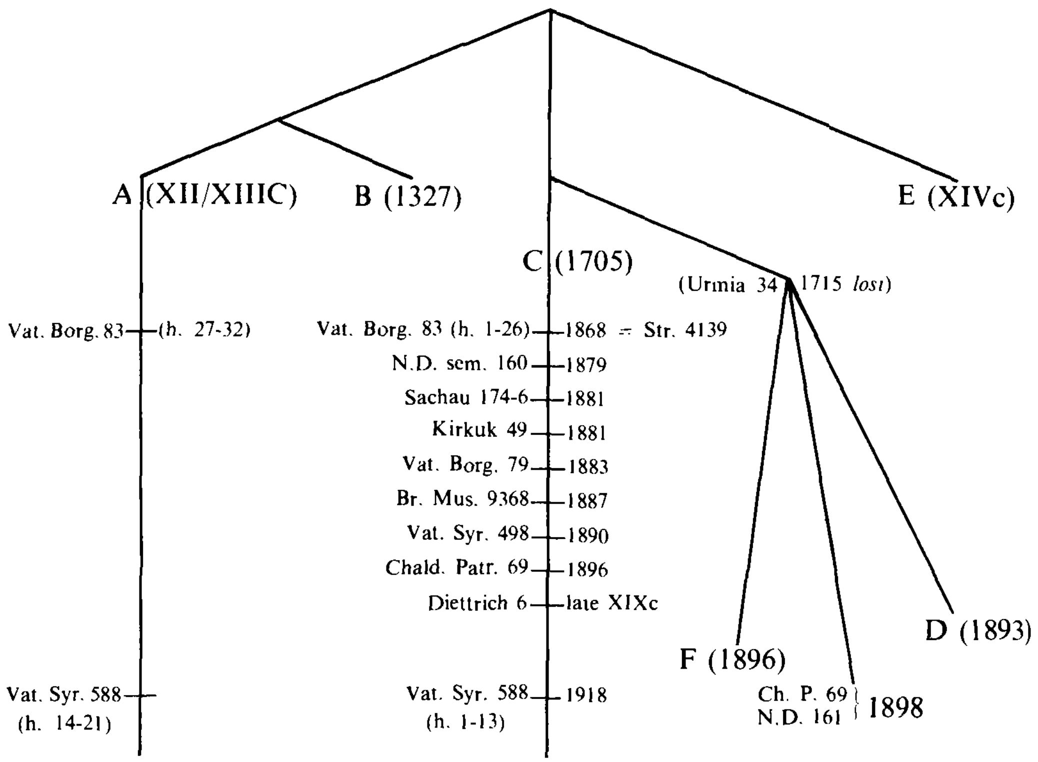
E also stands apart from the other manuscripts. Although it contains only three of the present homilies, it still has a significant number of unique variants: About one-third are significant: III, n. 9, 16, 18, 65, 69, 76, 87, 113, 123, 128, 139, 156, 158, 164, 179, 184, 189, 194, 195, 212, 213, 222, 226, 228, 229, 230, 232, 235, 267; IV, 11, 12, 45, 68, 73, 74, 83, 86, 93, 138, 141, 152, 202, 211, 219, 248, 258, 261, 270, 278, 282, 287, 288; V, 50, 70, 118, 131, 197, 208. As a text, it is unreliable.

As regards E's relationship to the other manuscripts, E agrees with AB in only six major cases and 24 times with CDE. The instances for AB are: IV, n. 187, 204, 223, 239, 246; V, 35; and for CD: III, 125, 277; IV, 13, 19, 21, 27, 65, 82, 84, 96, 101, 104, 179, 228, 235, 244, 267, 284; V, 12, 85, 139, 182, 192, 207. E agrees separately with A four times, B seven, C seventeen, and D twenty-two. From this, it would seem that E is derived from a higher hyparchetype common to CD.

Although the introductory refrains are most probably not original, they manifest some interesting variations. Since they are present in ABCDE, they are valuable for indicating the interrelationships between the manuscripts. AB have the same refrains in all the five homilies, CD agree with AB in I, II (except for one significant variant where CD have the word 'Jordan' in opposition to AB's 'John') and III. C has a unique reading for IV but agrees fully with AB for V. D's refrains for IV and V are unique. E (which provides evidence for only III, IV and V) agrees with ABC's refrains for III and V, but it too has its own unique reading for IV.

From the above, A and B are seen to belong to the same line of derivation. CD's singular reading for II indicates that they too are related. The unique readings that C, D and E offer for IV indicate a common uncertainty in their lines of derivation. D's singular reading for V also points to the same conclusion, particularly in its relationship to C.

In conclusion, if all the known data from all the manuscripts, both major and minor, are added in, the final schema could be portrayed thus:



A = Chald. Patr. 71 D = Br. Mus. 5463
B = Diarb. 70 E = Diarb. 71
C = Chald. Patr. 72 F = Neesan 1

DATING OF THE HOMILIES

The earliest manuscripts of Narsai's homilies date from the twelfth and the thirteenth centuries. Six of the homilies attributed to Narsai are attested to by two Syriac authors who lived in the sixth and ninth centuries. Barḥadbšabba of 'Arbaia[57] quotes the incipits for homily 25, 'The Second on Correction', and homily 80, 'On The Reprimand of Women'; and Išo'dad of Merv[58], the incipits for homily 1, 'On The First Sunday of Advent'; homily 5, 'On The Blessed Virgin Mary'; homily 31, 'The Third Homily For Palm Sunday'; and homily 76, 'On The Elevation Of Enoch And Elias'. These citations provide valuable external and earlier confirmation that at least several of the homilies found in the manuscripts are to be acknowledged as Narsai's.

In addition, two homilies provide internal corroborating evidence. Homily 31, 'The Third For Palm Sunday'[59] (cited above by Išo'dad of Merv) and homily 54, 'For The Feast Of The Holy Cross'[60], contain assertions that Jesus lived about 500 years earlier. As Narsai is considered to have died in 503, this reference would correspond with the last years of Narsai's life.

While none of the present homilies are mentioned above, they contain personal allusions that may offer valuable internal evidence. They can be applied to what is known about Narsai's life and may even indicate at what periods the present homilies were written. In the homily on 'The Nativity', Narsai reproaches Cyril of Alexandria[61], Eutyches[62] and their partisans in his own day[63] for finding 'fault with the distinction of (his) words'[64]. In the homily on 'The Epiphany', he again reproves Cyril[65] and Eutyches[66] but refers now to 'their heirs'[67]. He denounces these as members of a great multitude who are conquering by tumult[68], seducing

[57] Cf. BARḤADBŠABBA, *P.O.*, IX, p. 610. The reference to homily 25 is found in MINGANA, *op. cit.*, I, p. 210; and to homily 80 in Mingana, II, p. 353.

[58] IŠO'DAD of MERV, *Commentaire sur L'Ancien Testament : I. Genèse*, ed. C. VAN DEN EYNDE, in *C.S.C.O.* 156, Scriptores Syri, tome 75. The reference for homily 1 is from Išo'dad, p. 189 and Mingana, I, p. 20; for homily 5, from Išo'dad, p. 114 and *C 72*, p. 335; for homily 31, from Išo'dad, p. 165 and Mingana, I, p. 291; and for homily 76, from Išo'dad, p. 117 and *VS* 594, f. 27r.

[59] Mingana, I, pp. 305 and 308.

[60] Mingana, II, pp. 119-120.

[61] I, 127.

[62] I, 125.

[63] I, 129.

[64] I, 440.

[65] II, 510.

[66] II, 509.

[67] II, 511.

[68] II, 491.

the populace[69] and usurping the ranks of the office of 'rabban'[70]. And in an intriguing line, he affirms that it was not from fear that he turned aside from his discourse[71]. In the homily on 'The Passion', Narsai directly addresses Eutyches and his companions in a way that implies that they are contemporaries[72]. He is seeking to stem the disease which his adversaries are rapidly spreading among the multitudes[73]. In the homily on 'The Resurrection', Narsai expresses his desire to refute his adversaries whom he calls 'lovers of death'[74] and 'heretics'[75], but he mentions none specifically by name. In the homily on 'The Ascension', Narsai calls upon his opponents only in general terms, referring to them as 'the new scribes of passibility[76] ... those who obliterate the Body and make the Word suffer ...[77] and the minglers of natures ...[78] (and) their properties'[79]. In what may be a very pregnant passage, Narsai also rejects the charge that he was personally seeking to usurp for himself the office of 'rabban'[80].

The references in the homily on 'The Passion' may serve as a focal point. Here Eutyches is addressed as a contemporary of Narsai. Since Eutyches' span of notoriety stretched from the middle 440's until his death in 454, this homily may well date from this period. If so, it would correspond with the period of Narsai's teaching at Edessa. Perhaps his remark on how rapidly error was spreading may be reffering to the time around the Robbers Council of Ephesus in 449.

The homily on 'The Epiphany' seems to pertain to a later period. Narsai is no longer castigating Eutyches but his heirs who have swollen into a vast multitude and who are seducing the populace and usurping the teaching office. Narsai's final days at Edessa are known to have been turbulent. Perhaps he is alluding to the pressures that eventually forced him to flee, When this occurred is disputed. In light of Narsai's reference to the heirs of Eutyches and the arguments to be presented below for the homily of 'The Ascension', 471 seems to be a better date than 457.

The homily on 'The Nativity' also refers to Eutyches' disciples who

[69] II, 497.
[70] II, 522.
[71] II, 519.
[72] III, 265 and 552.
[73] III, 783.
[74] IV, 309.
[75] IV, 343.
[76] V, 157.
[77] V, 155.
[78] V, 164.
[79] V, 182.
[80] V, 169-170.

are living in Narsai's day. It certainly implies a period after Eutyches' death. Narsai would seem to be still living at Edessa and resisting his adversaries. Since the homily lacks the heated personal exchanges of the homily on 'The Epiphany, it may reflect a period of relative calm. If Narsai fled from Edessa in 471, the present homily may fall sometime between the middle 450's and the late 460's.

The homilies of 'The Resurrection' and 'The Ascension' contain polemic sections. But here the adversaries are addressed not in specific but generic terms. In the homily of 'The Ascension', they are labelled as 'new scribes of passibility' and 'minglers' who assert that the Word suffered and died on the cross. Perhaps from Narsai's point of view, 'new' indicates a new form of the error propagated by Cyril of Alexandria. His remarks on the Word are certainly applicable to what is known about Eutyches' teaching on the one — the Divine — nature of Christ after the union. If so, this homily would date from the early to late 440's when Eutychianism first began to gain widespread attention. It may in fact have been published about the same time (447) as the *Eranistes.* In this work, Theodoret of Cyr condemns Eutyches without naming him [81].

If the homily of 'The Ascension' does belong to the late 440's, it gives added significance to Narsai's rejection of the charge that he is trying to usurp for himself the office of 'rabban' or director of the school. According to Barhadbsabba [82], when the office of 'rabban' became vacant, Narsai was acclaimed as the best candidate. Doubtless his enemies were bitterly opposed and may well have calumniated Narsai with the charge that he was ambitioning the office. This would mean that Narsai was not the director in the late 440's and that Vööbus [83] is right in arguing that Narsai was not elected 'rabban' until 451 and did not flee Edessa until 471.

In the homily of 'The Resurrection', Narsai refers only generally to the 'lovers of death' and 'heretics'. The homily contains no personal allusions that Narsai is intimately and bitterly involved with his adversaries.

[81] Cf article on 'Theodoret' in the *New Catholic Encyclopedia* in v. 14, p. 21. The above remarks may also indicate the date for the homily on 'The Three Doctors'. VÖÖBUS (*op. cit.*, p. 85) speculates that it should be dated after 485 because of the allusions to the Council of Chalcedon and the activities of Philoxenus. On the contrary, it is significant, in my opinion, that Narsai does not cite Eutyches in this homily something I believe he would have done if he wrote this homily in the late fifth century. I think that it was more likely composed in the late 330's or early 440's, around the time when Cyril of Alexandria and Theodoret of Cyr wrote their now-lost works on Diodore of Tarsus and Theodore of Mopsuestia.

[82] BARḤADBŠABBA, *op. cit.*, p. 599.

[83] Cf. VÖÖBUS, *op. cit.*, pp. 33-47 and 61-65.

It doubtless pertains to a period when Narsai's life was relatively quiet, perhaps to the early period of Bishop Ibas' tenure (435-457) at Edessa.

As the section below on 'Homily Structure' will indicate, there is a structural similarity on the one hand between the homilies of 'The Nativity', 'The Epiphany' and 'The Passion' and on the other between 'The Resurrection' and 'The Ascension'. Stylistically and theologically, the first two are much more developed than the others. As even a superficial reading will indicate, they appear to be later works of a more mature period of Narsai's life. The last two are similar works as regards content and style. They may be, as it were, 'period pieces' from Narsai's earlier life when he was beginning to establish his reputation as a poet and theologian. The homily on 'The Passion' seems to be in between the other two sets, though closer to 'The Nativity' and 'The Epiphany'.

In conclusion, considerable work needs to be done to establish the authenticity and dating not only of the present, but of all the homilies attributed to Narsai. Hopefully, the present edition, together with what has already been published, will provide a tentative basis for judging what is authentically Narsai's and what pertains to the different periods of Narsai's life.

CHRISTOLOGICAL DOCTRINE

To understand Narsai's Christology[84], one should first view it within its soteriological framework. In fact, this is what Narsai presents in the introductory sections of the present homilies. Here he extolls man as

[84] Up to the beginning of this century, Narsai was considered to be heretical solely on the basis of his reputation as a leading Nestorian theologian. Then with the publications of F. MARTIN's *Homélie de Narsès sur les trois Docteurs nestoriens* (in *Journal Asiatique*, t. 14, pp. 446-92 and t. 15, pp. 469-525) and A. Mingana's Latin Introduction (in *Narsai Doctoris Syri Homilae et Carmina*, 2 vols., Mossoul, 1905) with its selected excerpts from other unpublished writings, this view of heterodoxy seemed to be buttressed with original texts. Relying on these publications, Cardinal E. Tisserant in his article on 'Narsai' (in the *Dictionnaire de Théologie Catholique t. XI première partie, col. 26-30) wrote* his still influential assessment of Narsai. This judgment, however, concerning his orthodoxy has been challenged. In his brief article *("L'Orthodossia di Narsai rilievata dalla sua omelia sui Dottori Greci"*, in *Bessarione* 33 1917, pp. 313-327), P. Sfair pointed out how Martin had poorly translated several passages in the homily on 'The Three Doctors', particularly his unfortunate translation of ܦܪܨܘܦܐ as 'figure'. He also expressed his opinion (p. 316) that Narsai could be correctly interpreted in a Catholic sense. In 1975, Fr. Ibrahim Ibrahim published his doctoral thesis (*La Doctrine Christologique de Narsai*, A.S. Thoma. Aq. in Urbe, Rome, 1974-1975) in which he vigorously defends Narsai's orthodoxy. It is the most comprehensive, detailed and thought-provoking study of Narsai's Christology published up to the present.

God's image[85] and as the bond uniting the material and spiritual worlds[86]. Since God is transcendent by Nature and cannot be known as He is[87], man not only reveals the Divinity but serves as the way that other creatures can truly know and love their God[88]. Thus, when Adam sins, he subverts his role as image and bond[89]. To restore all to His knowledge and love and to fulfill the eternal salvific plan, God the Father sent His Word to dwell within the Second Adam and redeem the universe through his death[90]. As such, the Second Adam is the true image and bond uniting all creation to its Creator[91].

[85] Narsai understands the scriptural statement that 'God created man in His image' (Gen. 1, 27) in a way similar to and doubtless dependent upon Théodore of Mopsuestia (cf. R. DEVREESSE, *Essai sur Théodore de Mopsueste*, in *Studi e Testi* 141, Vatican City, 1948, pp. 13ff.). Unlike the views of Origen (cf. H. CROUZEL, *Théologie de l'image de Dieu chez Origène*, Paris, 1956), Cyril of Alexandria (cf. W. BURGHARDT, *The Image Of God In Man According to Cyril Of Alexandria*, Maryland, 1957), and Gregory of Nyssa (cf. R. LEYS, *L'image de Dieu chez saint Grégoire de Nysse*, Bruxelles, 1951) who, each in his own way, considers man's image to be the divine element in man's rational soul, Narsai uses the term as referring to the whole of man's corporate nature of soul and body (cf. II, 1-14). Man's dignity as God's image plays a central role in Narsai's thought. Since the Divine Nature is transcendent and cannot be known as It is, God has chosen (cf. n. 103 below) to reveal Himself in and through man's visible nature (cf. G 3, 245-250). Man's image does not possess a strict or natural resemblance to the Divinity (cf. I, 19-22). Rather he manifests and represents God's power and love to the universe (cf. III, 37-46; and IV, 1-6). As such, man's image is a dignity and a function. He reflects God's love and power and stands as His visible authoritative representative whom all created beings must love and serve and, in so doing, fulfill their love and service to God (cf. I, 23-4). Though Adam is God's image, he is so in a secondary sense. He foreshadows the primary image who is Christ (cf. *G* 3, 295-9). For it is in Christ in whom the Word of God dwells in love and power (cf. n. 103 below) and who truly manifests and represents the Divinity, even to the point of being the visible 'object' whereby other creatures attain and worship the Divinity in heaven (cf. V, 219-238). Thus as I, 15ff. indicates, Christ's coming is to renew (and fulfill) man's image that was corrupted in Paradise. By sinning against God's solemn command in Paradise, Adam had turned man's image into a mockery and contradiction. For instead of reflecting love of God and submission to His authority, he radiates iniquity and causes the rest of the universe to turn away in disgust (cf. I, 31-8; and IV, 274-289).

[86] I, 23-4; II, 43-50. Narsai is alluding here to man's kingship or role as the bond of the universe. Following Theodore (cf. DEVREESSE, *Essai sur Théodore*, op. cit., p. 368), Narsai considers that, when God created man with a soul and a body, He made him a participant in the angelic and the non-rational (both animate and inanimate) worlds (cf. *G* 4, 5-9). By his body, he is related to all corporeal beings; and by his rational soul, he is akin to the angels. As such, man is the bond and keystone of unity within creation. Furthermore, man's roles as bond of the universe and image (cf. n. 6 above) coalesce. Man not only horizontally unites all creatures as their bond, but vertically stands as the image or way to encounter the transcendent God. Christ is, of course, the image and bond 'par excellence' — the one in whom all of creation is recapitulated and united to the Divinity. This view is very Pauline (cf. *Col.* 1, 15-20).

[87] I, 21-2; V, 235-6.

[88] I, 63-66; II, 37-40; III, 33-40.

[89] I, 33-38; II, 25-32.

[90] I, 1-2, 43-70; II, 51-4; III, 49-56.

[91] I, 181-6; II, 391-4; IV, 673-696; V, 209-238, 303-306.

Besides its soteriological framework, Narsai's Christology should also be centered against its apologetic background. In the present homilies, he is responding to a radical Monophysitism which wholly submerges Christ's humanity within the Divinity. Narsai sums up his objections to this position when he charges: "Two unpardonable iniquities the heretics have conceived and engendered, in that they have abased the Self-Existent to things lowly and defrauded our body of life"[92]. What undergirts this objection is Narsai's steadfast belief in the full integrity of the divine and human natures in Christ. He believes that his adversaries are heretically intermingling the natures[93]. To say that the Word acts in a human and therefore lowly way is to subvert the transcendency of the Divinity. And if Christ's humanity has been submerged into the Divinity, then it has lost the opportunity and basis whereby not only humanity but the rest of the universe can received the gift of life[94]. For Christ's humanity is the bond uniting all creation to its Creator. To submerge the human nature of Christ is to destroy the way to salvation.

To appreciate Narsai's viewpoint, it is necessary to realize what he means by nature (ܟܝܢܐ). He understands it to be a term referring to a concrete, existential reality[95]. It is equivalent to ܩܢܘܡܐ[96] when this

[92] III, 34-40, 705-8.

[93] IV, 163-190.

[94] I, 181-6; IV, 273-284; V, 367-388.

[95] I, 155-160, 171-174, 447-8 and especially the citation from homily 81 quoted on p. 27: 'The Word is the Nature of the Divine Essence; and the 'Body', the nature of the humanity".

[96] In a theological context ܩܢܘܡܐ is the primary Syriac word for 'person'. Though used in places where the context calls for a translation of 'self' (cf. IV, 106) or 'substance' (V, 224; and *G* 6, 253) or even occasionally synonymous with ܟܝܢܐ when this latter connotes a concrete nature (cf. I, 414), it is also employed in a theological sense, especially as concerns the Persons in the Trinity. Though possessing the same Divine Nature, each Person of the Trinity is uniquely individualized. As regards its christological usage in Narsai, it is found only in the homily on 'The Mysteries' (which may be a reason for doubting the authenticity of this homily, at least in part). It appears in the Creed where it is affirmed: "And (we believe) in the Lord Jesus Christ, the Son of God, one 'Parsopa' (ܦܪܨܘܦܐ), double in natures (ܟܝ̈ܢܐ) and their 'hypostases' (ܩܢܘ̈ܡܐ)" (R. CONNOLLY, *Text And Studies* VIII (1909), p. 5). The origin of this christological formulation is not clear. As far as I have been able to determine, ܩܢܘܡܐ, is not introduced into the christological formulations and speculations of the Persian Church until the time of Babai the Great (c. 550-628). The issue perhaps became relevant because of the teaching of Hnana (d. 610) who seems to have maintained "two natures and one ܩܢܘܡܐ" in Christ. Whatever may be its christological origin, this word does appear in Narsai in reference to both the Word (cf. I, 412-4) and the man Jesus (cf. IV, 133). Whenever it does, it signifies a unique self acting according to its nature. As such, Narsai could easily assert that there are two ܩܢܘ̈ܡܐ in Christ. Excluding the homily on 'The Mysteries', he seems to see no need in his most heated exchanges with his adversaries to insist on two ܩܢܘ̈ܡܐ in his christological affirmations.

signifies an individualized person[97]. Most importantly, it is also the source of all personal acts[98]. Thus, Narsai cannot conceive of the Word apart from the Divine Nature or the First and Second Adams apart from the human nature. Furthermore, to speak of the acts of the Word or of the Second Adam is to refer to their specific natures.

The major issue concerning Narsai's Christology centers not on the integrity but the union of the divine and human natures. In the present homilies, the term most used to describe the union is one taken from Theodore of Mopsuestia[99]. Narsai speaks of a union of indwelling[100]. The Word dwells within the Second Adam. This term is generally qualified by such phrases as 'in love'[101], 'according to His good pleasure'[102] or 'in power'[103]. At times, 'love'[104], 'good pleasure'[105] and 'power'[106] are

[97] I, 409-414.

[98] II, 325-366; IV, 277-336, 524-580; V, 183-190.

[99] H. B. SWETE, *In Epistolas B. Pauli Commentarii*, Cambridge, 1880-1882, II, p. 294.

[100] I, 409-416.

[101] I, 413.

[102] I, 74. Throughout these homilies, ܨܒܝܢܐ is translated as 'the divine good pleasure'. It seems to be the Syriac equivalent of the Greek εὐδοκία and derived from Theodore of Mopsuestia (cf. SWETE, *Theodori Episcopi Mopsuesteni in Epistolas B. Pauli Commentarii*, II, pp. 294 and 296). Although Narsai expresses the union of the divine and human in Christ in various ways (cf. I, 68, 73-4; III, 37-46; and IV, 5, 88), he fundamentally understands it as an indwelling or assumption according to good pleasure. By this expression, Narsai wishes to exclude a union according to nature (cf. I, 409-418) but yet to assert someting more than a merely moral or volitional union (cf. II, 51-4; 217-8; 365-6; and 385-396), though this is certainly present (cf. II, 263-268). It signifies God's loving initiative to unite Himself in love and power to a man (cf. I, 1-14), so as to achieve through him the salvation of the universe (cf. I, 91-6). This divine pressence is real, enabling Jesus to be the visible image of God's love and power (cf. I, 69-78; 175-8; and 263-8), justifying his designation as 'Lord', 'Messiah', and 'Son of God' (cf. I, 479-484; II, 451-460; III, 737-740 and 801-4), and even permitting him to be the object of divine worship in heaven (cf. II, 393-6; and V, 217-238). It is also a permanent union that begins from the first moment of conception (cf. I, 115-122), continues even during the Passion (cf. III, 573-580; and 601-4), and will last forever (cf. V, 279-290). Finally, it is the basis for a 'personal' unity where the divine and human natures both maintain their integrity (cf. III, 269-336), but truly function as one (cf. I, 501-6 and 441-8; II, 461-8). Thus, though the phrase 'indwelling by good pleasure' primarily denotes God's free loving initiative, it also connotes what the Divinity wants to attain in love and how it will achieve this. Because of the transcendent Nature of the Divinity, the universe can know and love God only if God Himself enables this (cf. V, 227-236). He wills this concretely by indwelling in power within Jesus' visible humanity. Because the man Jesus is one in name, authority and honor with the Word (cf. I, 117-121 and 171-3; and II, 57-70), he can function as God's visible representative within creation. As such, Narsai (and doubtless Theodore) is emphasizing a functional christology that wishes to safeguard the autonomy of the Divinity and humanity, each within its own sphere, but also to insist on a unity of operation.

[103] I, 115.

[104] I, 68.

[105] I, 92 and 96.

[106] I, 416.

even used as subjects of the indwelling. These terms seem to be used interchangeably or together[107] as similar ways of expressing the mode or manner in which the Word is present within the Second Adam. They are different ways of expressing that the indwelling occurs in a metaphorical sense[108], that is, not according to nature[109].

Narsai explicitly rejects that the indwelling can be 'in a person'[110]. Here he is employing ܩܢܘܡܐ in the sense discussed above where it is equivalent to an individualized nature. According to Narsai's way of conceiving this, to assert that the indwelling is in the order of person, that is, that the Word and the Second Adam together form one ܩܢܘܡܐ is to assert that one nature has been changed into other or both into a third[111]. For Narsai, this is blasphemous[112].

Narsai, however, is insistent on a unity. Following Theodore, he describes it as one of ܦܪܨܘܦܐ[113]. Since the present five homilies contain only one passing and negative reference to this word, it is necessary to consider a passage from another unpublished homily where Narsai explains what he means. It is also illuminating for shedding light on what Narsai wishes to signify by an indwelling in love and by his analogies with the union of the soul and body and of the soul and reason.

ܟܢܝܢܐ ܠܢܦܫܐ ܩܢܝܢ : ܕܪܟܒ ܡܠܬܐ ܠܦܓܪܗ :
ܘܡܘܕܐ ܠܗ ܠܝܚܝܕܐ : ܕܝܩܢܐ ܕܡܦܫܪ ܒܦܓܪܗ.

[107] I, 74, 181, 418.
[108] I, 81.
[109] I, 93-6.
[110] I, 414.
[111] I, 153-174.
[112] I, 481-8.
[113] I, 442; IV, 297-8. This word is derived from the Greek word πρόσωπον and in particular from Theodore of Mopsuestia (cf. H. B. SWETE, *In Epistolas Pauli Commentarii* II, pp. 299 and 308). Except for I, 442 (and the citation quoted below from homily 81), this word is not found in the other five homilies published here. It occurs, however, in at least six other homilies: homily 47 on 'The Commemoration of the Apostles' (*Vat. Syr. 594*, f. 43r), homily 5 on 'The Blessed Virgin Mary' (*C 72*, p. 340), homily 11 on 'The Three Doctors' (MARTIN, *Journal Asiatique* 15, p. 499 where he translates this word in a vague way as 'une figure'), homily 22 on 'The Second (Homily) On The Temptation' (*Vat. Syr. 594*, f. 78r), homily 56 on 'The Dedication Of A Church' (*C 72*, p. 483), and homily 81 on 'The Word Was Made Flesh' (*Vat. Syr. 594*, f. 69r). In general, ܦܪܨܘܦܐ, as well as πρόσωπον, denotes the face or external appearance of a person. It can also be used in a collective sense. In his very thorough study of this word as it appears in Theodore's interpretation of the Psalms, F. SULLIVAN, S.J. (*The Christology Of Theodore Of Mopsuestia*, *Analecta Gregoriana* LXXXII, Rome, 1956, p. 263) concludes: "The 'prosopon' of a psalm could be an individual, a group, or a multitude. But it constituted one 'prosopon' if it was the subject of whom the psalm was spoken". This collective sense seems to be present in Narsai's view of the union of the Word and the Second Adam.

ܐܝܟ ܢܦܫܐ ܘܦܓܪܐ ܕܫܘܝܢ : ܘܚܕ ܦܪܨܘܦܐ ܡܬܟܢܝܢ :
ܢܦܫܐ ܟܝܢܐ ܗܘ ܕܚܝܘܬܐ : ܘܦܓܪܐ ܟܝܢܐ ܡܝܘܬܐ.
ܘܚܕ ܦܪܨܘܦܐ ܡܬܟܢܝܢ : ܬܪܝܢ ܕܦܪܝܫܝܢ ܚܕ ܡܢ ܚܕ :
ܡܠܬܐ ܟܝܢܐ ܕܐܝܬܘܬܐ : ܘܦܓܪܐ ܟܝܢܐ ܕܐܢܫܘܬܐ :
ܚܕ ܒܪܝܐ ܘܚܕ ܒܪܘܝܐ : ܚܕ ܐܢܘܢ ܒܚܝܕܝܘܬܐ.
ܠܐ ܚܫܐ ܢܦܫܐ ܒܦܓܪܐ : ܟܕ ܡܬܢܓܕܝܢ ܗܕܡܘܗܝ :
ܘܠܐ ܐܠܗܘܬܐ ܚܫܬ : ܒܚܫܐ ܕܦܓܪܐ ܕܫܪܬ ܒܗ.
ܘܐܢܗܘ ܕܢܦܫܐ ܠܐ ܚܫܐ : ܕܒܪܝܬܐ ܗܝ ܒܕܡܘܬ ܦܓܪܐ :
ܐܝܟܢ ܚܫܐ ܐܝܬܘܬܐ : ܕܪܡ ܗܘ ܟܝܢܗ ܡܢ ܚܫܐ.
ܚܫܐ ܢܦܫܐ ܥܡ ܦܓܪܐ : ܒܚܘܒܐ ܘܠܐ ܗܘܐ ܒܟܝܢܐ :
ܘܡܬܐܡܪܝܢ ܚܫܐ ܕܦܓܪܐ : ܐܦ ܥܠ ܢܦܫܐ ܫܐܝܠܐܝܬ.

The created one we call 'the temple' : that the Word fashioned for His dwelling;
and the Creator (we call) the Only-Begotten : Who was pleased to dwell in His (handi)work.
(They are) like the soul and the body which are co-partners : and are called one ܦܪܨܘܦܐ.
The soul is the nature of vitality : and the body, a mortal nature.
And one ܦܪܨܘܦܐ we call : the two that are distinct one from the other.
The Word (is) the Nature of the (Divine) Essence; and the body, the nature of humanity.
One is the creature; and the other, the Creator : They are one in a unity.
. . . . .
The soul does not suffer in the body : when its limbs are scourged;
and the Divinity did not suffer : in the sufferings of the body in which it dwelt.
And if the soul does not suffer : (seeing) that it is something created like the body,
how does the (Divine) Essence suffer : whose Nature is exalted above passions?
The soul suffers with the body : in love and not in nature!
And the sufferings of the body are predicated : also of the soul metaphorically[114].

As the above indicates, ܦܪܨܘܦܐ denotes a unity of two distinct concrete natures that fit and function together. It is a unity in which the superior nature — whether the soul or the Divine Essence — in no way

[114] Homily 81, *Vat. Syr.*, f. 69r.

suffers in the passions of the lower nature of man, except in love or in a secondary sense of attribution. Narsai insists upon this so as to safeguard the transcendent Nature of the Divinity.

Yet Narsai is struggling to express a close unity between the Word and the Second Adam comparable to that between the body and the soul. To explain the union, Narsai resorts to an analogy drawn from Theodore [115]. He argues that, just as reason is hidden in the soul but revealed through its actions, so the Word is with His Father but revealed in the dwelling of His love [116]. It is interesting to note that Narsai is emphasizing here how the material can manifest the spiritual. He is stressing the revelatory character of Christ's human nature [117]. Thus, because the Word dwells within him, the Second Adam reveals the power and authority of the Divinity and can rightly be called Messiah and Son, King and Lord [118], and even God [119], but not according to nature. In fact, because his human nature has been assumed by the Word, all creation can bring their searching for the Divinity to rest in him and truly worship him [120].

Yet despite Narsai's insistance that the Word and the Second Adam are one ܦܪܨܘܦܐ, he never uses this composite as a subject of an active verb. This 'person' never acts on his own. Rather it is the Word or the Second Adam or such qualified clauses as the Son of God Who dwells within a man or the man who is the dwelling place of the Divinity [121]. Moreover, Narsai cannot make a simple attribution, such as that Mary is the Mother of God; but he must resort to what he considers a careful — but what is actually an awkward — distinction that Mary is the mother of "the image in whom there is shown forth the image of the hidden (Divine Nature)" [122]. In other words, Narsai can affirm the union and the oneness of the Word and the Second Adam as an object or predicate or subject of the verb 'to be'. But he cannot use the composite as a subject that acts and suffers. For this would entail a mixture of distinct natures and would mean either that Word is reduced to lowly things or that creation has lost the bond linking it to glory. Such a manner of attribution, however, raises serious questions concerning how substantial is the union that Narsai is actually upholding.

In conclusion, Narsai's Christology pivots around two focal points. He

[115] SWETE, *op. cit.*, II, p. 299.
[116] I, 71-90; II, 465-8.
[117] Cf. also I, 175-8.
[118] I, 479; III, 739-40.
[119] I, 432, 438, 485; II, 452, 454, 480.
[120] I, 443-4; V, 227-238.
[121] III, 537-580.
[122] I, 477-8.

emphatically maintains the integrity of the divine and human natures, with the concomitant distinction between the Word and the man Jesus. He is also insistant upon their unity. Yet it is a unity in which the Word is in no way affected by the human but in which the human shares and manifests the glories of the Divinity. It is a union in which the Word has not and will not depart from the Second Adam. The Word did not depart even at the moment of the Second Adam's death[123] and remains with him in his risen state as he functions as the true image through whom men and angels can know, love and worship the transcendent Divinity[124]. In brief, Narsai has developed more of a functional than an essential Christology.

NARSAI'S STYLE

Even a superficial reading of the present homilies will indicate why Narsai has been acclaimed 'the harp of the Spirit'[125]. To delineate what characterizes his style is an exceedingly difficult task. For so many different characteristics conspire towards an overall unified effect. Yet certain distinctive traits stand out.

First, Narsai is a master in the use of intricate balance. While much is achieved through meter and structure (as will be discussed below), Narsai effectively employs distichs that are balanced by the use of similar words, phrases and clauses; cf. I, 3-6, 13-18, 29-32. Balance is often achieved through repetition. The first word or words of a series of distichs will be the same, as will usually be the first words of their second lines. Note in V, 387-402, how the initial word of the first four distichs begins with the same word 'behold' and how the second line of each distich starts with a 'let us'. There are interesting variations, such as the same word is repeated in different prepositional phrases at the beginning of successive distichs, usually with a rising emphasis; cf. I, 61-66 "through us", "in us", "us"; and I, 133-7 "against you", "from you", "you".

Narsai also frequently introduces sudden and at times subtle changes in a repetitive series; cf. I, 123-132 where, after four distichs which alternate "let there come" and "let there stand up", Narsai explodes with the command "stand up". Note too the subtle change in I, 12 where a purpose clause is introduced in a series of causal clauses in the second line of distichs running from I, 7-20.

[123] III, 513-6.
[124] V, 215-228.
[125] *Histoire Nestorienne (Chronique de Seert)*, ed. A. SCHER, *P.O.*, VII, p. 114.

Narsai also skillfully employs contrast, usually within a repetitive balanced series; cf. I, 3-13 where the first two distichs begin "there went forth", the next two "there did not go forth", and the next, though it does not repeat the same words, emphasizes the reason why the Father's love went forth. Note too in V, 387-402 how Narsai makes a positive statement, then presents two negative ones and then concludes with a positive that reinforces his exhortation to take flight to where the Risen Christ is. At times, Narsai works in the contrast within the same distich, as in I, 21-2 where "though He did not depart" is contrasted with "though He was in our dwelling place and in all things".

There are occasional examples too of minor but effective repetition. The last word, phrase or clause in one verse is repeated at the beginning of the next, such as in I, 9-10 and 238-9. Or the first word of a distich is repeated at the end; e.g. I, 23-4. Then too same word or words from the same root may be repeated several times within one or two distichs, such as I, 102-5.

The above are mainly rhetorical devices. But they are used with a delicacy that enhances Narsai's thought. They are indicative of a style that is as effective as it is pleasing.

Homily structure

As Prof. T. Jansma has revealed in his detailed and incisive study[126], Narsai utilizes a highly intricate and structured format in his homilies. The fundamental unit is the distich. This is composed of two lines or verses for the twelve-syllable meter and four for the seven-syllable. Among the present homilies, only that of 'The Passion' has a four line distich.

The distichs seem to be used together in varying combinations. Two or more consecutive distichs can parallel or contrast with one another. Besides the examples cited above on style, cf. II, 3-6 and 9-12. In these combinations, there is generally the same subject or its equivalent throughout. In the variations, the first subject of the distich will be the same or equivalent to the last word of the preceding distich; cf. I, 20-1. Or the subject of the first distich will be the same as the final word of the second; cf. I, 39 and 42.

Certain individual distichs stand out as singular. Such a distich seems to serve as an introduction (cf. the first distich of all the homilies), or as a nexus between sections (cf. I, 11-2, 36-7), or an emphatic line

[126] T. Jansma, "Études sur la pensée de Narsai" in *L'Orient Syrien* XI (1966), pp. 147-168, 265-290 and 393-429.

(cf. V, 49-50). This singular distich manifests a notable shift in structure from the preceding and following distichs. Note in V, 45-58 how ܠܟܘܢ leaps out in a series of distichs beginning with ܒܟܘܢ and how the result clause in v. 50 contrasts with the independent clauses in the second lines of the other distichs, particularly with the following four that are imperatives.

As regards the overall structure of the present homilies, several general patterns have emerged. Homilies I, II and III show marked similarities with one another, as do IV and V. The introductions of II and III have respectively 70 verses (35 distichs) and 144 verses (36 distichs). The first 70 verses (35 distichs) of I form a cohesive section, though it also contains an additional section (vv. 71-100) that presents an expanded analogy concerning the coming of the Word. The introductions for IV and V are both 22 verses.

In the main sections of I, II and III, Narsai alternates between passages of scriptural exposition and apologetic refutations or interpretations.

I		II		III	
Gabriel-Mary	101-122	Zechariah to John's preaching	71-202	Betrayal & Prayer in Garden	145-264
Vs. Adversaries	123-186	Vs. Advers.	203-224	Vs. Advers.	265-341
Birth-Magi	187-388	Baptism of Jesus	225-324	Arrest and Death	342-524
Vs. Advers.	389-448	Vs. Advers.	325-366	Vs. Advers.	525-581
Mary as Mother	449-479	Resume	367-420	Resurrection	582-644
		Interpretation	421-468	Interpretation	645-696
Vs. Advers.	480-490	Vs. Advers.	469-524	Vs. Advers.	697-777

The same pattern is evident in IV and V, though with much more emphasis on interpretation either expressly as Narsai's or through the mouth of Jesus.

IV		V	
Battle in the Desert	23-40	Jesus' Command to Disciples	23-58
Satan's Charge	41-72	Jesus' Ascent	59-84

Jesus' Reply	73-138	Interpretation	85-100
Sheol-Resurrection	139-166	Angels Appear	101-126
Interpretation	167-184	Vs. Adversaries	127-194
Angels Appear	185-204	Jesus' Role in Heaven	195-250
Interpretation	205-222	Significance of Ascension	251-290
Witnesses	223-272	Angels Rejoice	291-334
Jesus' Speech	273-308	Time Of Ascension	335-366
Vs. Adversaries	309-366	Interpretation	367-386

The conclusions are brief. They are either a confession of faith (I, 491-508) or an exhortation (II, 525-546; III, 778-805) or both (IV, 367-386; V, 387-412).

Though the sections may vary in length, there seems nevertheless to be a recurring pattern, at least for the main body of the homilies. Narsai will first describe a scene, based on Scripture and related to the general theme of the homily, and then offer a commentary, usually in the form of an apologetic refutation of his adversaries.

The Syriac Text and Meter

A has been chosen as the primary text because of its age and consistant good readings. It has been favored even when all the other manuscripts stand in opposition to it, provided of course that A offers sufficient sense. Though the agreement of BCDE merits serious consideration, it points nevertheless merely to a probability, because the lines of derivation have not been definitively established.

One grammatical form used by Narsai may need comment. He attaches singular possessive suffixes to feminine plurals (for examples, cf. I, n. 34, 44, 180; II, 24; V, 403). In his *Syriac Grammar*, Theodor Nöldeke cites exceptions to the general rule for adding plural suffixes to plural nouns. In 145 C, he states : "This method prevails also with all terminations of the

pl. f.; and suffixes are attached thereto in the same way as to the singular"[127].

Another curious usage is the Syriac word that Narsai employs at the beginning of each homily to signify 'the refrain'. CDE all contain the word ܥܘܢܝܐ for all the homilies. AB also have ܥܘܢܝܐ but only for the homily on 'The Nativity'. The other four homilies use the word ܥܘܢܝܬܐ. It is difficult to say what significance, if any, this difference may have.

The refrains have been included at the beginning of the Syriac and English texts. Even though they are most likely not authentic, they have been added because they are present in all the manuscripts, especially the oldest. The refrains may have been introduced into the manuscripts when Narsai's homilies were gathered into a collection for liturgical purposes.

As regards meter, two different kinds are employed in the present homilies. The first, called 'the meter of Saint Ephrem', is a seven-syllable line. Among the present homilies, only that of the 'The Passion' utilizes this meter. As used by Narsai, the seven-syllable line does not express a full sentence. It usually requires two and frequently four seven-syllable lines to accomplish this. To indicate this line, a colon is used in both the Syriac text and the English translation.

The second meter, comprising a twelve-syllable line, is called 'the meter of Narsai'[128]. This is the meter used in the homilies for the 'Nativity', 'Epiphany', 'Resurrection', and 'Ascension'. The twelve-syllable is generally equivalent to a full sentence or an independent clause. This verse seems further to be subdivided into three four-syllable sections. Each subsection is coextensive with whole words. In other words, no subsection ends in the middle of a Syriac word.

To indicate the distich in the Syriac text, a colon is used at the end of the first line, and a period at the end of the second. For the footnotes, a small Arabic numeral is used in the text. Where there is more than one word involved in a textual variation, brackets are employed. These indicate that the enclosed words have an alternate reading. Finally, every

[127] T. NÖLDEKE, *Compendious Syriac Grammar*, tr. James A. Crichton. London : Williams & Norgate, 1904, p. 88.

[128] Among the Jacobites or West Syrians, this 12-syllable line is called 'the meter of James of Sarug'. Barḥadbšabba (*op. cit.*, p. 612) asserts that Narsai composed metric homilies in a new form (12 syllables?) to counteract the seducing effects that James was achieving through his skillful use of this kind of meter. If true, this would seem to imply that Narsai did not employ this 12-syllable meter until after his departure from Edessa and most likely in his old age. For James lived from 451 to 521 and would not have begun to attain fame until at least his days as a student at Edessa from 466-473. But if the conclusions on the dating of the homilies above are correct even in a general way, then Narsai was using the 12-syllable meter even before James was born.

fifth line in homilies I, II, IV and V is numbered. In homily III, because of the short seven-syllable line, every tenth line is indicated. Note that the tenth line is the second line in the verse.

Phonetic notations

For the most part, the present text has followed A, the oldest extant manuscript, for vocalization. Here the scribe seems to have added phonological points only to those words whose unvocalized form is ambiguous. Specifically, the following signs have been used: 1) the 'syame' for the plural; 2) a point to distinguish the feminine form of the pronominal suffix, the demonstrative pronoun and the interrogative pronoun ܡܢ̇; 3) for verbs, a point above the first syllable to signify a participle of the 'P'al' form; in ambiguous cases for the imperfect and the 'ܡ' participles, points above and below the first syllable, to indicate the 'Af'el' form and the perfect tense of the 'Pa''el' form. When the verb is unmarked, it should be presumed to be the 'P'al' form.

The English text

The distich comprises two lines of the English translation for all the homilies. To indicate this clearly, the second line of each distich is indented in the text. As regards the translation itself, the Syriac word order has been followed as closely as possible, even to the point at times of having an awkward English rendition. When the translation does deviate notably from the Syriac, a literal translation is presented in the notes. At times, the Syriac participle with ܗܘܐ, has been translated as 'continued to', 'continually', 'used to', and 'kept' in addition to the English imperfect. In certain contexts, they better express in English an action continuing in the past. On occasions too, it has been necessary to add additional words in parenthesis so that the translation might be smooth and idiomatic. Frequently too, the variants in the Syriac footnotes have been translated. These English words have been placed after the variant in the Syriac notes so as to make conferral easier. Finally headings have been introduced into the English translation. These hopefully provide a succinct statement of the matter contained in each section.

SIGLA

A = *Chaldean Patriarchate 71*
B = *Diarbekir 70*
C = *Chaldean Patriarchate 72*
D = *British Museum 5463*
E = *Diarbekir 71*
I = The homily on the Nativity
II = The Epiphany
III = The Passion
IV = The Resurrection
V = The Ascension
G = P. Gignoux, *Homélies de Narsaï sur la Création*, in *Patrologia Orientalis*, tome XXXIV, fasc. 3 et 4, Turnhout, 1968.
P.O. = Patrologia Orientalis
/ = in opposition to; in relation to; chosen for

ABBREVIATIONS

alt. manu. = by another hand
err. = error
fem. = feminine
gram. = grammar
marg. = margin
masc. = masculine
met. = meter
negl. = negligence
n. = number; note
obj. = object
par. = parallel
pl. = plural
prob. = probable
rev. = reversal
sey. = seyame
sic = so the original
sine = without
sing. = singular
syn. = synonym
v. = verse
vv. = verses
vs. = opposed to

I

ܡܐܡܪܐ ⌜ܕܥܠ ܡܘܠܕܗ ܕܡܪܢ
ܕܡܢ ܒܬܘܠܬܐ ¹ ܩܕܝܫܬܐ⌝ ²

ܒܩܘܠܐ ܒܪܝܟ ܗܘ ܡܫܝܚܐ ܕܒܝܘܡ ܡܘܠܕܗ
ܚܕܝ ܠܐܪܥܐ ܘܐܦܝܣ ܠܫܡܝܐ

ܐܚܝ :

ܒܝܘܡܐ ܘܫ̈ܥܬܐ ܓܒܝܐ ܒܪܘܝܐ ܕܢܚܐ ܠܟܠܐ :
ܘܫܕܪ ܠܒܪܗ ܕܢܦܩܐ ܠܟܠܐ ܠܘܬ ܡܕܒܪܬܗ.
ܗܘ ܡܢ ܐܒܐ ܡܠܬܗ ܕܐܒܐ ܒܪ ܠܐ ܥܕܢ :
ܘܐܬܐ ܠܥܘܕܪܢ ܒܝܕ ܐܢܫܘܬܗ، ܘܗܘܐ ܒܥܘܕܪܢ ܘܒܟܠ.
5 ܗܘ ܝܚܝܕܗ ܘܐܬܐ ܒܝܘܡܗ ܠܘܬ ܐܪ̈ܥܢܐ :
ܘܗܘܝ، ܚܝܠܗ ܕܠܐ ܫܘܠܦܐ ܒܗ̇، ³ ܕܐܝܬܘܗܝ، ܗܘܐ.
ܠܐ ܒܚܝܠܗ ⁴ ܗܘ ܐܘ ܥܕ ܐܚܪܢ ⁵ ܒܠܐ :
ܕܠܝܬ ܠܐܝܬܘܬܐ ܐܬܪܐ ܕܬܫܘܡ ܒܓܘ ܬܚܘܡܝܗ̇.
ܠܐ ܓܝܪ ܗܘ ܒܪ ܫܘܢܝܐ ܡܢ ܗ̇ܝ، ܕܐܝܬܘܗܝ، :
10 ܕܒܗ̇، ܕܐܝܬܘܗܝ، ܡܣܡܐ ܡܣܬܡܟ ܕܠܐ ܫܘܠܦܐ.
ܗܘܒܗ ܗܘ، ܠܝܚܝܕܝܐ ܕܐܢ̈ܫܐ ⁶ ܒܝܕ ܗ̇ܝ، ܕܐܬܐ :
ܕܢܩܪܒ ܗܘܢ ܥܡ ܦܘܪܩܢܗ ܡܕܡ ܚܝ̈ܘܗܝ.
ܠܫܘܠܡܬ ܡܕܒܪܗ ܕܐܕܡ ܢܦܠ ܒܥܡ ⁷ ܡܫܝܚܬܐ :
ܕܐܦ ܐܝܬܘܬܐ ܢܣܒܬ ܓܐܕܘܗܝ، ܒܟܠܐ ܪܒ ܡܢ ܟܠ.
15 ܠܫܘܒܠ ܓܠܒܗ ܓܒܐ ܕܢܕܬ ܒܡܫܟܐ ܕܡܠܟܐ :
ܕܬܘܒ ܢܦܩ ܠܗ ܒܒܘܪܐ ܕܪܘܚܐ ܘܡܫܝܕܬ ܠܗ.
ܒܥܡ ܐܝܬܘܬܗ ⁸ ܒܢܘܪܗ ⁹ ܠܟܦܪܗ ܕܒܪ ܕܚܝܫܐ :
ܘܕܢܦܠ ܘܐܫܬܥܬ ܢܚܬ ܘܐܬܡܣܟܗ ܡܢ ܕܚܝܫܐ.

¹ om. B — ² ⌜⌝ ܥܠ ܡܘܠܕܗ ܕܡܪܢ CD — ³ ܒܗ̇ܘ C — ⁴ ܒܚܝܠܐ C — ⁵ ܐܠܗ CD — ⁶ om. sey. C — ⁷ ܒܝܕ CD — ⁸ ܐܝܬܘܬܐ CD — ⁹ ܒܝܬܗ CD

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⁵ Lit., 'by a departure'.
⁶ Cf. Introduction, n. 85.

I

A HOMILY ON OUR LORD'S BIRTH FROM THE HOLY VIRGIN

Refrain: Blessed be the Messiah who on the day of his birth
gladdened the earth and made heaven rejoice.

My Brothers:

The Coming of the Divine Word

In love and mercy the Creator was pleased to give life to the universe,
and (so) He sent His Son to restore the universe to His knowledge.
There went forth from the Father the Word of the Father — though He did not depart;
and He came to our dwelling place, though He was in our dwelling place and in all things.
5 There went forth His (good) pleasure [1], and He came in His love to earthly beings;
but His Nature remained unchanged in what It was [2].
(It was) not according to His Nature (that) the Almighty [3] went forth or departed,
because there is no place for the (Divine) Essence to go to within what It has fashioned [4].
For He does not go forth in (the sense of) moving away [5] from what He is,
10 because, in what He is, He remains forever unchanged.

The Honoring of God's Image

His love He showed to the race of men by (the fact) that He came,
in order that the name of His redemption might be greatly exalted before their eyes.
The lowly clay of Adam He honored under the name of a descent,
because, if the (Divine) Essence has descended unto him, how much greater is [he than all (others).
15 His corrupted image [6] He willed to renew under the name of a 'birth',
because He again moulds it in the crucible of the Spirit and renews it.
With the name of His (Divine) Essence, He honored the earthly son of dust;
and because he had fallen and become tarnished, He descended and raised him [from the dust.

[1] Cf. Introduction, n. 102.

[2] For a similar passage in Theodore, cf. R. DEVREESSE, *Le Commentaire de Théodore de Mopsueste sur les Psaumes*, in *Studi e Testi* 93, Vatican City, 1939, 56: "Affectionaliter... non localiter, Deus vel recedere vel accedere dicitur — nam qui ubique per naturam est omnibus semper praesens".

[3] Lit., 'He who upholds the universe'. This phrase is the Syriac equivalent of the Greek παντοκράτωρ.

[4] Lit., 'within its fashionings'.

ܓܒܠܗ ܒܝܕܗ ܒܥܦܪܐ ܥܡܠܐ ܠܦܘܬ ܪܒܘܬܗ :

20 ܕܒܣܪܐ ܗܦܟ ܥܠ ܕܒܕܢܐ ܗܘ ܡܢ ܐܝܬܘܬܐ.

ܪܡ ܗܘ ܒܝܢܗ ܡܢ ܕܒܪܝܬܐ ܕܠܐ ܡܫܬܢܝܬܐ :

ܘܠܐ ܦܢܐ ܓܒܠܐ ܡܬܚܫܒܢܐ ܐܝܟ ܦܓܪܢܐ.[10]

ܓܒܠܗ[11] ܐܘܪܒ ܒܥܦܪܐ ܕܓܒܠܐ ܕܢܐܣܘܪ ܒܗ ܟܠ :

ܕܢܣܒ ܚܘܒܐ ܠܘܬ ܝܕܥܬܗ ܒܐܝܕܐ[12] ܕܓܒܠܗ.

25 ܟܐܝܬ ܓܒܠܗ ܥܡܬܦ ܟܠܐ ܬܚܘܡ ܟܠܐ :

ܘܒܒܘܪܗ[13] ܐܠܦ ܐܢܘܢ ܕܢܦܘܢ ܒܟܠܐ.

ܒܝܕ ܦܘܪܣܗ[14] ܚܒܪܗ ܠܓܒܠܗ ܐܝܟ ܕܒܒܪܐ :

ܘܚܘܝ ܥܘܦܪܐ ܕܡܠܠܘܬܗ ܒܝܕ ܢܦܫܐ.

ܚܐ ܚܫܒܐ ܪܒܘܬ ܕܪܓܐ ܕܓܒܠܗ ܕܐܕܡ :

30 ܘܒܠܦ ܒܟܠܐ[15] ܘܠܝ ܢܟܠܐ ܟܠ ܬܫܒܚܬܐ.

ܡܠܐ ܚܫܒܐ[16] ܡܨܬܐ ܕܪܘܓܙܐ ܒܬܪܐ ܕܢܟܠܐ :

ܘܥܕܪܐ ܘܡܚܝܗ̇[17] ܒܟܐܪܐ ܡܥܢܐ ܕܪܓܬ ܦܐܪܐ.

ܦܣܩܗ ܠܓܒܠܐ ܕܥܡ ܐܝܬܘܬܐ ܒܚܝܠܘܬܗ[18] :

ܘܥܪܩܗ ܠܚܘܒܐ ܕܪܘܒܒ ܟܠܐ ܒܝܕ ܓܒܠܬܗ.[19]

35 ܕܠܚܘܒܐ ܠܚܝܐ ܕܐܚܝܕܘܬܐ ܒܬܦܪܬܐ ܕܒܘܠܐ :

ܘܦܩܕ ܠܐܘܪܚܐ ܕܡܕܒܪܬ ܐܢܫܐ ܕܠܘܬ ܒܚܝܐ.

ܗܘܘ ܢܒܝܪܐ ܬܠܝܠܐ ܘܚܪܫܐ ܠܚܝܫܐ ܕܐܢܫܐ :

ܘܦܫܩܘ ܣܒܪܐ ܠܟ ܡܦܠܬܗ ܕܠܐ ܬܘܒ ܩܐܡ.

ܐܗܠܘ ܘܚܫܒܘ ܥܕܪܐ ܠܦܬܐܐ ܠܟ ܡܦܠܬܗ :

40 ܘܕܓܘ ܣܘܪܚܐ ܕܚܘ ܥܒܠܗ ܕܢܦܪ ܡܢ ܟܠ.

ܘܕܚܘܐ ܠܟܠܐ ܥܒܠܬ ܓܒܠܗ ܘܣܘܬܪܐ ܕܒܢܝܐ :

ܚܘ ܠܟ ܓܒܠܗ ܕܠܐ ܢܬܒܥ ܡܢ ܡܪܝܐ.

ܣܘܒܗ ܢܒܪܗ ܠܘܬ ܣܘܣܝܐ ܕܓܠܐ ܓܒܠܗ :

ܕܠܐ ܢܬܟܠ ܒܗ ܣܘܒܠܗ ܣܠ ܣܚܪܬܗ.

[10] ܒܦܓܪܢܐ CD — [11] ܠܓܒܠܗ CD — [12] ܒܥܦܪܐ CD — [13] BCD ܘܒܒܘܪܗ A — [14] ܦܘܪܣܗ CD — [15] ܥܘܦܪܐ B — [16] ܚܫܒܐ CD — [17–17] ܡܚܝܐ ܘܥܕܪܗ CD — [18] ܒܚܝܠܘܬܐ CD — [19] ܓܒܠܬܐ CD

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[10] Cf. Introduction, n. 86.

[11] Narsai is referring to the irrational beings that are united to man through their common corporeal nature. Cf. previous note.

'His image' He called him (but) in a metaphorical sense in relationship to His [majesty,

20 because everything that is made is far inferior to the (Divine) Essence.
More exalted is His Nature than that of creatures — immeasurably (so);
and It does not possess a visible image as (do) corporeal beings.
His image He extolled with the name of image in order that in him He might bind [all (creatures),
so that (all) might acquire love for His knowledge by means of His image.

The Fall of Adam

25 The Fashioner of the universe made the universe share in the honor of His image
and by testing him taught them to hate iniquity.
By His command, He tested His image as though in a crucible
and showed the beauty of his reasoning power by means of (his) trial[7].
The jealous one[8] saw the majestic rank of Adam's image
30 and conceived iniquity and engendered deceit against the guileless one.
The jealous one drew back the string of deceit on the bow of anger[9]
and shot and wounded him with a hard arrow of desire for fruit.
He prostrated the image (endowed with) the name of the (Divine) Essence by his [deceitfulness,
and loosened the love that (forms) the structure of the universe by means of his [schemes.
35 He muddied up the peace of kingship[10] with the dregs of iniquity
and closed the way of man's journeying to the hidden (Divinity).
Rational and dumb[11] beings became strangers to the race of men
and lost hope because of his fall that he (would ever) rise again.

The Divine Plan of Renewal

The unclean demons derided and laughed at his fall;
40 and the vicious ones rejoiced because they saw the humiliation of the one [honored above all.
But because the Good One saw the lowly state of His image and the pride of the [evil ones,
He took pity upon His image lest it be scoffed at by the insolent ones.
His love drew Him to pity for His foremost image[12],
lest there be brought to nought with his corruption the intent of His wise designs.

[7] Narsai is alluding to a major reason why he believes Adam was permitted to sin in Paradise (for a fuller treatment, cf. *G* (Gignoux) 1, 355-382). In his original state, Adam was like a young child (cf. I, 56; and *G* 4, 79 and 164-9) who is morally innocent because he is yet to be tested. By facing temptation and then sinning, he experiences his rational power to know and freely choose what is good and evil (cf. *G* I, 365-372). In the present citation, Narsai is comparing this experienced power to the beauty that appears when gold is smelted.

[8] A reference to Satan, cf. *G* 4, 101-123.

[9] Lit., 'drew the bow of anger on the string of deceit'.

ܢܕܥ ܗܘܐ ܠܗ ܡܪܢ ܠܬܘܡܗ ܕܡܫܝܚܐ ܫܪܝܪܐ : 45

ܘܡܕܡܝܗ ܫܘܒܚܗ ܠܘܬ ܫܘܥܒܕܐ ܐܝܟ ˹ܢܕܥ ܟܠ˺.[20]

ܒܗܕܐ ܕܗܘܬ ܡܬܚܙܝܢܐ ܗܘܐ ܒܪܠܐ ܢܦܫܗ :

ܘܠܐ ܒܬܘܬܐ ܒܪ ܠܢܫܟܐ ܕܐܘܪܚܐ ܕܡܘܬܐ.

ܗܘ ܚܐܪ ܗܘܐ ܒܚܝܢܐ ܒܫܘܠܛܢܐ[21] ܕܟܠܐ ܢܗܘܐ :

ܘܟ̇ܠܐ ܗܘܐ ܠܗ ܒܪ ܦܘܩܕܢܐ ܕܪܓܬ ܦܐܪܐ. 50

ܠܐ ܒܥܠܐ ܗܘܬ ܡܢ ܡܕܡ ܥܠܬ ܚܘܒ̈ܘܗܝ[22] :

ܘܠܐ ܚܘܫܒܐ ܚܕܬܐ ܢܓܕܗ ܠܘܬ ܦܘܪܩܢܗ.

ܟܕ ܐܝܬܘܬܗ ܟܣܝܐ ܗܘܐ ܐܪܙܐ ܕܓܠܐ ܒܚܪܬܐ :

ܘܡܫܠܡ ܗܘܐ ܒܟܣܝܘܬ ܚܘܒܗ ܦܘܪܩܢ ܚܝܝܢ.

ܠܚܪܬܐ ܢܛܪܗ ܠܒܘܬܪܐ ܪܒܐ ܕܚܠ ܚܟ̈ܡܬܗ[23] : 55

ܕܡܐ ܕܡܬܓܡܪܐ ܥܒܘܪܬ ܠܒܐ ܬܦܩܠ ܒܬܪܗ.

ܒܥܠܡ ܕܒ̈ܢܝܐ ܦܬܚܗ ܠܬܪܐ ܕܐܠܗܘܬܗ :

ܘܐܚܘܪ ܟܠܐ ܡܢ ܡܫܝܚܐ ܕܒܗܕܡ ܡܣ̈ܡܟܐ.

ܚ̇ܣܝܐ ܗܘܐ ܐܪܙܐ ܕܒܪܐ ܘܪܘܚܐ ܥܡ ܦܘܪܩܢ :

ܘܒܚܘܕܬܗ̇ ܡܠܦܘ[24] ܟܠܐ ܬܠܝܬܝܘܬܐ. 60

ܒܐܝܕܝ ܦܬܠܘ ܪ̈ܘܚܢܐ ܚܕܐ ܬܘܕܝܬܐ :

ܕܐܠܗܘܬܐ ܡܫ̈ܡܗܐ ܬܠܬܐ ܚܕ ܒܚܝܢܐ.

ܡܢ ܗܘ ܦܬܚܗ ܠܬܪܐ ܕܫܡ̈ܗܘܗܝ ܡܪܢ ܬܘܡܗ[25] :

ܘܠܗ ܘܐܬܒܣܡܘ ܫ̈ܠܝܚܐ ܘܣ̈ܗܕܐ ܟܝܢܘ ܢ̈ܒܝܐ.

ܠܐ ܗܘ ܢܦ̇ܩ ܒܡܕܡܐ ܘܚܪܬܐ ܡܢ ܟܠ ܕܗܘܘ : 65

ܕܦܩ ܥܠܡܗ ܘܥܒܕ ܠܡܥܒܪܐ ܕܐܠܗܘܬܗ.

ܒܡܕܡܐ ܢܦܩ ܟܕ[26] ܬܘܡܗܐ ܕܟܒܕ ܐܢ̈ܕܗܝ :

ܘܒܥܠܡܐ ܚܕܪ[27] ܡܢ ܚܘܒܗ ܘܥܒܕ ܟܠܐ.

ܠܐ ܥܠܝܗ ܟܐܕܡ ܡܢ ܪܘܚܢܐ ܕܡܥܒܪܘܬܗ :

ܠܡܠܬܐ ܕܡܕܡܗ ܥܒܕ ܘܦܩ ܠܘܬ ܡܕܥܬܗ. 70

ܟܦܠܚܢܐ ܕܡܠܬܐ ܚܘܒ ܡܢ ܐܒܐ ܡܠܬܗ[28] ܕܐܒܐ :

[20]˹˺ ܟ̈ܕܠܐ CD — [21] ܕܪܘܚܢܐ D — [22] ܚܘ̈ܒܘܗܝ B; ܚܘ̈ܒܘܗܝ CD — [23] Cf. p. 32. — [24] ܡܠܦ D — [25] ܬܘܡ̈ܗܘܗܝ CD — [26] ܡܪܢ C — [27] ܚܕܪ C — [28] ܡܠܗ CD

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analogy 'ܡܠܬܐ' should be translated as 'reason'. Once again unfortunately, the English translation misses the play on words whereby Narsai uses the same Syriac word for the 'Word of God' and 'reason'. As regards the analogy, Narsai is emphasizing how the internal, while remaining as such, is manifested through the external. This indicates, I believe, how Narsai conceives the union between the Word and man in the order of operation whereby the Transcendent can work through the human and depict a visible manifestation of Himself within the created universe.

45 He knew before fashioning him that he (would) surely sin;
but His love had already led Him to forgiveness as One omniscient.
What was to be He was observing (even) before (Adam) went astray;
and (it was) not because of regret (that) He issued a threat that (opens) the way [to death.
He was looking at him with the inner eye (of His mind) before he came to be;
50 and there was manifest to Him the transgression of (His) command by (Adam's) [desire for fruit.
There was not hidden from His knowledge the cause for his debts;
and (it was) not a new thought (that) led Him to his redemption.

The Revelation of the Trinity

With His (Divine) Essence was hidden the mystery which He has revealed at last;
and there was prepared in the hiddenness of His love the redemption of our life.
55 To the end, He kept (secret) the great wealth that (holds) the intent of His wise [designs,
so that, when (man's) childishness of heart would come to maturity, it would [receive His wealth.
At the fulness of the ages, He opened the treasury of His Divinity
and enriched the universe from the treasures that (contain) the manifestation of [the (Divine) Persons [13].
There was hidden the mystery of the Son and the Spirit with our redemption;
60 and by our renewal, the universe has learned of the Trinity.
Through us, the spiritual ones have received the one confession:
that the Divinity (is) three Persons (but) one in Nature.
In us, He opened the treasury of His mercy in the presence of His fashioning;
and rational and dumb beings entered and took delight in the bridal chamber [of life.
65 Us He honored in the beginning and end above everything that came to be,
because He called us His image and made us the dwelling place of His Divinity.

The Indwelling of the Word

In the beginning He honored us through the fashioning that His hands have [made [14];
and at the fulness (of time), His love dwelt in us and reconciled the universe.
He did not send unto us (one) of the spiritual ones who are active in his behalf [15].
70 The Word Who is from Him He sent, and He called us to His knowledge.
The Word of the Father went forth from the Father in the same order that reason [16]

[12] Lit., 'the image of His image'. Syriac expression for the superlative.

[13] Cf. Introduction, n. 96.

[14] Cf. *G* 1, 157, 8, where the Creator is said to have fashioned Adam with His hands and breathed a spirit into him and thereby signified concerning man's preeminent and honored role in creation.

[15] Lit., 'of His activity'. Cf. *G* 6, 315-6.

[16] In his discussion on how Narsai depends on Theodore ("Études sur la pensée de Narsai", *L'Orient Syrien* XI (1966), pp. 399 and 413-14), T. Jansma argues suasively that in the present

ܕܒܣܝܡܐ ܒܢܦܫܐ ܘܚܝܘܐ ܘܥܙܝܙܐ ܕܠܐ ܥܒܝܕܐ.
ܚܙܘ ܕܝܢ ܪܘܡܐ ܘܐܬܐ ܠܡܬܡܟܟܘ ܗܘ ܒܟܝܢܗ[29] :
ܘܬܘܒ ܠܡܬܩܪܒܐ ܒܟܝܢܘܬ ܒܣܪܐ ܒܟܝܢ[30] ܚܘܒܗ.
75 ܒܣܝܡܐ ܢܦܫܐ ܘܡܠܬܐ ܕܡܢܗ[31] ܕܝܢ ܚܙܝܐ :
ܘܡܚܣܝܐ[32] ܠܗ ܠܒܢܝ̈ ܐܢܫܐ ܕܚܘܬܐ ܘܕܘܟܐ.
ܚܫܐ ܗܘܐ ܕܝܢ ܥܠ ܡܠܬܗ ܕܐܒܐ ܥܡ ܒܣܝܡܘܬܗ :
ܘܩܪ ܒܟܝܢܗ ܒܐܦܐ ܕܦܓܪܢ ܘܚܝܝ ܥܘܒܕܗ.
ܒܫܡܐ ܗܘ ܒܠܒܘܫ ܓܒܪ ܡܢܝܐ ܡܠܬܐ ܒܦܓܪܐ :
80 ܘܒܣܝܡܐ ܒܢܦܫܐ ܘܡܬܬܪܓܡ ܠܗ ܦܘܡܐ ܒܩܠܐ.
ܒܫܡܐ ܫܐܝܠܐ ܫܪܐ ܐܦ ܡܠܬܐ ܒܪܘܫܐ ܕܒܣܪܐ :
ܘܒܢܝܐ ܕܡܢܝ ܦܓܪܐ[33] ܘܐܢ ܒܟܝܢܗ.
ܡܠܬܐ ܒܢܦܫܐ ܒܣܝܡܐ[34] ܘܓܠܝܐ ܒܗ̇ ܡܘܕܥܢܐ :
ܒܢܦܫܐ ܒܠܗ ܘܩܝܡ ܥܠ ܒܠܗ ܘܠܐ ܡܬܚܙܝܐ.
85 ܒܪܐ ܥܡ ܐܒܘܗܝ ܒܣܝܡܐ ܒܒܣܝܡܐ ܘܓܠܐ ܒܚܘܒܗ :
ܠܗ ܒܐܒܘܗܝ ܘܠܗ ܒܟܠܐ[35] ܘܠܐ ܡܬܦܠܓ.
ܘܐܢ ܒܒܢܝ̈ܢܐ ܐܝܬ ܗܘ ܡܢܝܢ ܕܚܕ ܡܢܗ ܗܘ ܗܘ :
ܐܝܬܘܗܝ ܒܡܗ ܘܠܒܪ ܡܢܗ ܕܠܐ ܦܘܪܫܢܐ.
ܒܡܐ ܒܐܝܬܘܬܐ ܒܢܝܐ ܒܣܝܡܐ ܦܐܝܐ ܕܢܘܗܪܐ :
90 ܕܐܝܬܘܗܝ ܠܒܪܐ ܥܡ[36] ܡܠܘܗܝ ܘܠܘܬ ܟܠܐ.

ܚܘܒܐ ܕܡܠܬܐ ܚܘ ܚܙܝܐ ܕܝܢ ܠܒܪܗ :
ܘܫܪܐ ܒܪܘܫܐ ܟܝܢ[37] ܚܘܒܗ ܠܦܘܪܩ ܚܝ̈ܝܢ.
ܠܘ ܒܚܝܠܗ ܗܢܘܢ ܢܦܫܗ ܒܪܘܫܐ ܕܒܣܪܐ :
ܗܘ ܟܝܢܗ ܪܓܝܓ ܒܣܪܐ ܘܒܕܡܗ ܒܡܬܪܗ.
95 ܠܐ ܗܘܐ ܒܚܝܠܗ ܐܢܫ ܫܡܥܐ ܐܬܐ ܠܫܡܥܐ :
⌜ܒܡܫܬܡܥܢܐ ܫܪܐ⌝[38] ܟܝܢܗ ܘܫܪܐ[39] ܒܗ ܟܠ.
ܠܓܒܪ ܕܚܝܐ ܕܡܘܬܐ ܕܟܠܝܢ ܟܝܢܐ ܕܢܦܠ :
ܘܫܡܥ ܟܝܢܗ ܒܡܫܘܬܦܘܬܐ ܠܡܦܠܠ ܡܘܬܐ.
ܒܗܕܐ ܬܘܒ ܐܬܐ ܠܘܬܢ ܒܣܝܡܐ ܟܝܢܝܐ :
100 ܘܒܬܪ ܟܝܢܢ ܬܪܓܡ ܥܡܢ ܚܠ ܚܘܒܬܗ.

ܚܘ ܟܝܢܗ ܘܐܬܐ ܠܕܠܗ ܕܢܫܒܘܪ ܕܝܠܗ :
ܐܝܟ ܡܢܐ ܕܦܐܐ ܠܕܠܐ ܫܒܐ ܠܡܫܒܘܪ ܕܝܠܗ.

[29] ܟܝܢܗ CD — [30] ܠܟܝܢ CD — [31] ܕܡܢܗ B — [32] ܘܡܚܣܝܢ CD — [33] ܦܓܪܢ CD — [34] ܘܒܣܝܡܐ C — [35] ܒܟܠܗ D — [36] ܠܘܬ D — [37] ܕܟܝܢ C — [38⌜⌝] ܠܒܪ ܡܫܬܡܥܢܐ CD — [39] ܘܫܡܥ D

which is hidden in the soul both goes forth and (yet) stays without departing.
He went forth from on high and came to the depth (below) in His (good) pleasure
and fashioned a dwelling place in a palace of flesh in the (good) pleasure of His love.
75 Hidden are the soul and reason, which (proceeds) from it, from viewers;
but ink and tablet show it to the eyes of the senses.
Hidden from all was the Word of the Father with His hidden Nature[17],
and He depicted His (good) pleasure on the tablet of our body; and we have [seen His glory[18].
In name only does a pen depict reason upon a tablet;
80 and it is hidden in the soul, but the mouth expresses it in words.
In a metaphorical sense did the Word also dwell in a womb of flesh,
and on the harpstrings of a body He played His (good) pleasure.
Reason is hidden in the soul but revealed through (its) actions;
(it is) in the soul entirely and (present) to all entirely, but invisible.
85 The Son is with His Father: the Hidden in One Hidden, but revealed in His love;
He is entirely in His Father and entirely in the universe but unlimited.
And if among creatures there is any that has existence from Him,
He is with it and outside of it indiscriminately.
Howsoever in the (Divine) Essence the (Divine) Nature is hidden, it is fitting [that we confess
90 that the One Begotten is with His Begetter and (present) to the universe.

The Redemptive Purpose of the Divine Indwelling

(In the same way as) the issuing forth of reason, the Only-Begotten went forth [from His Begetter;
and the (good) pleasure of His love lodged in a womb for the redemption of [our life.
(It was) not according to His Nature (that) He limited Himself in a womb of flesh;
His own (good) pleasure structured flesh and made it His dwelling place.
95 (It was) not His Nature which contains (all) limit (that) came to a limit;
in a limited being dwelt His (good) pleasure and He affected everything in him.
The condemnatory sentence of death against us He willed to abrogate;
and He set His (good) pleasure in mortality for the abrogation of death.
With this purpose, He came to us (as) the Hidden One in the visible one;
100 and by a member of our race, He interpreted for us the intent of His wise designs.

Gabriel's Appearance to Mary

There went forth His (good) pleasure, and He came unto His own in order to visit [His own,
as it befits One without limit to visit His own.

[17] Lit., 'of His hiddenness'. Narsai uses this term to signify the transcendent Nature of the Divinity. This translation is used to express the meaning of ܟܣܝܘܬܐ throughout the present five homilies.
[18] Cf. Jo. 1, 14c.

ܥܠܘ ܓܝܣܘܗܝ ܟܕ ⁴⁰ ܐܬܓܠܝܐ ܪܘܚܢܐ :
ܘܐܒܪܘ ܚܒܪܐ ܡܠܐ ܚܕܬܐ ܒܐܕܢܝ ܣܒܪܐ ⁴¹.
105 ܒܐܬܐ ܕܢܫܟܐ ܙܪܥ ܓܝܣܘܗܝ ܒܐܪܥ ܣܒܪܐ :
ܕܢܥܡܪ ܠܗܘܢ ܘܢܙܪܘܥ ܣܒܪܐ ܠܕܠܐ ܣܒܪܐ.
ܥܠܡܐ ܝܗܒ ܠܗ ܣܒܪܐ ܠܡܣܒܪܢܘ ܒܥܘܪ ܡܠܬܗ :
ܕܢܥܪܐ ܦܓܪܐ ܕܗ، ܒܪܬ ܡܠܐ ܕܓܙܪ ܕܢܒܐ.
ܥܠܡܐ ܓܙܪܟ ܥܡ ܠܡܫܡܫܘܬܐ ܘܝܗܒ ܠܕܝܠܗ :
110 ܕܢܬܠܘܢ ܡܪܬܐ ܕܙܪܥ ܒܢܫܐ ܒܐܪܥܝ ܚܝܐ.
⌜ܥܠܡ ܠܗ ܡܪܝܡ ܟܠܗܘܢ ܕܣܦܐ ܠܐܬ ܡܘܬܐ :
ܕܦܐܪܐ ܕܡܢܝܢ ܥܒܪܐ ܦܓܪܐ ܕܡܫܬܘܬܐ⌝⁴².
ܥܠܡ ܠܗ ܐܚܬܐ ܒܢܪܬ ܫܡܥܐ ܕܒܢܝ ܐܢܫܐ :
ܕܓܒܐ ܡܠܟܐ ܕܢܣܒ ܓܠܝܗ ⁴³ ܓܒܗ ܡܕܒܪܢ.
115 ܒܣܠܩܐ ܕܪܘܚܐ ܓܒܐ ܕܢܪܒܐ ܢܦܫܐ ܒܪܩܡܝ :
ܕܢܗܘܐ ܠܒܪܐ ܘܢܚܪ ܒܗ ܟܕ ܓܝܣܗ.
ܕܠܐ ܡܫܬܢܝܐ ܓܪ ܓܠܝܐ ܒܪܦܐ ܕܦܓܪܝܡ :
ܕܢܚܪܘ ܒܗ ܥܠ ܫܘܠܛܢܐ ܕܠܗ ⁴⁴ ܒܫܡܐ.
ܪܒܐ ܢܗܘܐ ܐܦ ܡܠܟܐ ⁴⁵ ܘܫܠܝܛ ܓܒ ܥܠ :
120 ܘܢܫܒ ܕܪܓܐ ܘܫܠܡܐ ܪܒܐ ܕܥܡ ܐܢܬܬܐ.
ܠܗ ܬܬܗܒ ܪܥܝܘܬܐ ܕܒܪܘܫ ܕܘܪ :
ܘܢܒܠܥ ܥܠ ܥܠ ܟܕ ܠܐ ܫܥܠܡ ܬܓܡ ܠܐܚܪܝܢ.

ܢܐܬܘܢ ܗܫܐ ܒܢܝ ܚܙܝ ܠܫܒܥ ܣܘܬܪܐ :
ܘܫܡܥܘܢ ܠܝ ܕܠܟܝ ܦܐܝܝ ܫܠܝ ܚܒܪܐ.
125 ܢܡܩ ܐܘܠܦܢܐ ܦܠܠܐ ܕܐܦܐ ܥܡ ܬܠܡܝܕܘܗܝ :
ܘܢܦܩܘܢ ܠܝ ܕܡܢܗ ܒܝܠܦܐ ܕܒܣܝܡ ܪܘܚܐ.
ܢܐܬܐ ܥܡܗ ܐܦ ܡܓܪܐ ܫܠܝܚܐ ܢܚܠܐ :
ܘܢܗܘܐ ܠܝ ܕܡܢܗ ܕܢܥܒ ܒܪܘܫ ܕܘܪ..
ܢܡܩܘܢ ܥܡܗ ⁴⁶ ܐܦ ܡܪܘܫܐ ܕܒܩܪܒܬ :
130 ܘܢܗܘܢ ܠܝ ܕܡܢܗ ܕܢܒܠܥ ܥܠ ܕܒܝܬ ܡܢܡܒ.
ܡܡ ܡܓܪܐ ܒܪܡ ܡܫܪܬܐ ܕܒܢܝ ܓܒܝ :
ܘܠܒܒ ܡܕܪܐ ܕܫܠܝܬܟ ܠܗܘܠ ܡܫܬܐ.

⁴⁰ ܠܘܬ C — ⁴¹ ܡܣܒܪ B — ⁴²⌜⌝ 2 vv. om. C — ⁴³ ܓܠܝܐ D — ⁴⁴ BCD — ܕܫܠܝܗ A — ⁴⁵ ܡܫܝܚܐ D — ⁴⁶ ܥܡܗܘܢ BCD

[23] A reference to Cyril of Alexandria (d. Jan. 27, 444). Cyril was bishop of Alexandria and the chief opponent of Nestorius in the Council of Ephesus (431).

He sent His (good) pleasure through a spiritual envoy;
and the vigilant one[19] proclaimed a new message in the ears of flesh.
105 In a sign of peace, He sowed His (good) pleasure in a land of flesh,
in order to uproot error and sow hope for those without hope.
(A greeting of) peace[20] the vigilant one gave Mary at the beginning of his words,
in order to loosen the bonds of that condemnatory sentence (imposed in Paradise).
Peace He mingled (together) with grace and gave (it) to the pure one,
110 in order to wash away the bitterness that the evil one sowed in the ears of Eve.
"Peace to you, Mary, kinswoman of Eve, the mother of death,
because the fruit that (will come forth) from you (will) loosen the bonds of [mortality!
Peace to you, woman, palace of flesh that (is to become) an edifice for a man,
because the King has willed to establish His image within your limbs!
115 By the power of the Spirit, He has willed to construct a temple in your womb,
so that it might become (His) dwelling place and He might dwell therein through [(His) good pleasure.
Without the pigments (of human seed)[21], He depicts an image on the tablet of [your body,
so that He might thereby signify the authority of His hidden Offspring.
Great he will be and also holy and more glorious than all,
120 and he will receive the rank and the sublime name of the (Divine) Essence.
To him will be given the sovereignity of David's throne;
and he will reign over all without (ever) surrendering his crown to another".

The Rejection of The Position of Cyril, Eutyches and Their Disciples

Let there now come (forward) the followers of the contentious ones, clothed in [(their) pride,
and show us to whom befit the words of the vigilant one!
125 Let there stand up Eutyches[22], (that) fraudalent laborer, with his disciples
and explain to us whose is the conception (effected) by the power of the Spirit!
Let there also come with him the Egyptian[23], (that) deceitful apostle,
and show us who it is who has received the throne of David!
Let there also stand up with him the insolent ones who (live) in our day
130 and show us who it is who reigns over those of the House of Jacob!
Stand up, O Egyptian, at the head of the retinue of your partisans
and encourage the ranks of your forces against truth!

[19] For an explanation of why Narsai considers angels to be 'vigilant ones', cf. *G* 5, 503-6. His interpretation is based on *Daniel* 4, 13.

[20] The following lines up to v. 122 are a free rendition of *Lk.* 1, 26-35.

[21] A reference to the virgin birth of Jesus. Narsai often employs the metaphor of a painter using various colors to depict an image on a tablet. The sense here is that God forms the man Jesus without intercourse.

[22] Eutyches (c. 375-454) was a Constantinopolitan abbot who is considered to be the 'Father of Eutychianism and Monophysitism'. He recognized only one nature in Christ after the union. This doctrine was condemned in the Council of Chalcedon (451). Throughout the present five homilies, Narsai is refuting this extreme form of Monophysitism.

ܠܘܬܟ ܫܢܐ ܚܝܠܐ ܕܡܠܬܟ [47] ܢܬܬܪܐܬ :
ܕܐܢܬ ܒܠܒܠܬܗ̇ ܠܛܒܥܐ ܬܘܢܐ ܛܒ ܡܢ ܒܠܝܢ.
ܡܢܟ ܢܒܥܬ ܡܚܝܢܐ ܡܫܝܚܐ ܕܫܘܫܘܬܐ : 135
ܕܠܓܠܐ ܡܟܐ ܣܒܥܬ ܡܢܬܝܗ̇، ܒܟܘ ܗ̈ܪܟܐ.
ܐܢܬ ܐܝܟ ܛܪܘܢܐ ܕܗܪܛܘܡܐ ܦܢܝܐ ܠܡܘܒܠ :
ܕܡܢܗ ܒܛܢܐ ܕܐܒܕܘ ܚܢܐܪ ܒܐܘܪܚ ܡܢܝܚ.
ܐܦ ܗ̣ܘ ܕܡܠܬܐ [48] ܬܢܝܬ، ܢܦܫܗ ܘܗܘܐ [49] ܒܣܪܐ :
ܒܢܝܐ ܗ̣ܝ، ܕܐܠܨܬ [50] ܕܪܘܚܐ ܠܐܬܐ ܘܢܟܡܘܪ ܒܓܘܗ̇. 140
ܡܛܠ ܡܢܐ ܠܐ ܗ̣ܘ ܙܒܢ ܢܬܗ ܒܙܘܥܐ :
ܕܢܚܬ ܪܘܚܐ ܘܣܠܩ ܕܐܒܐ ܘܡܢ ܐܬܓܠܝ [51].
ܐܡܪܬ، ܫܡܥܘ ܠܟܢ ܐܝܬܘܬܐ ܕܒܢ ܡܠܘܕܗ :
ܕܗܫܐ ܝܗܒ ܠܗ ܫܡܥܐ ܒܠܝܐ ܕܡܫܡܫܘܬܐ [52].
ܟܠ ܘܦܫܩ ܠܝ ܐܪܙܐ ܒܦܫܝܐ ܕܡܬܬܪܬܟ : 145
ܕܐܝܟ ܝܪܗ ܪܘܚܐ ܒܙܘܥܐ ܠܡܠܬܗ ܕܐܒܐ.
ܐܝܟ ܓܒܪ ܠܓܠܐ ܒܡܫܡܫܐ ܪܘܚܐ ܠܪܘܚܐ :
ܘܐܝܟ ܐܚܕ ܒܘܟܐ ܕܒܘܪܐ ܠܐܚܕ ܟܠܐ.
ܐܝܟ ܦܣܩܗ̇ ܠܐܡܚܝܢܘܬܗ [53] ܕܕܠܐ ܫܘܪ، :
ܘܫܪܝ، ܕܢܗܘܐ ܗܘܢܐ ܚܕܬܐ ܕܠܐ ܒܚܝܢܗ [54]. 150
ܕܡܢܗ ܒܣܪܐ ܕܪܒܒ ܪܘܚܐ ܒܟܘ ܗ̈ܕܡܐ :
ܒܣܪܐ ܗ̣ܘ [55] ܕܝܠܗ ܐܘ ܡܢ ܦܓܪܐ ܕܡܪܝܡ ܐܝܬܘܗܝ.
ܒܕܝܠܗ ܫܠܦ ܢܦܫܗ ܠܒܣܪܐ ܐܘ ܒܚܝܠ :
ܟܠ ܘܦܪܘܡ ܠܝ ܕܢܕܥ ܢܥܝܟ ܫܢܐ ܠܬܘܫܐ.
ܘܐܢ [56] ܕܝܠܗ ܗ̣ܘ ܚܝܠܐ ܕܗܘܐ ܒܣܪܐ ܒܙܘܥܐ : 155
ܡܕܡ ܕܢܦܠ ܫܘܕܪ، ܡܠܘܗܝ، ܕܠܘܬ ܕܘܝ..
ܘܐܢ [57] ܡܢ ܗ̣ܘ ܒܣܪܐ ܕܢܦܩ ܒܚܝܠܐ ܕܝܠܗ :
ܡܕܡ ܕܝܠܗ ܗܘ، ܒܕܝܠܗ ܕܠܐ ܫܘܠܦܐ.
ܘܐܢ ܕܝܢ ܫܠܦ ܢܬܗ ܒܕܝܠܗ ܐܘ ܒܐܚܪܢܐ :
ܡܕܡ ܒܫܡܐ ܦܢܐ ܐܝܬܘܬܐ ܘܠܘ ܒܒܕܐ. 160
ܠܝܬ ܐܝܬܘܬܐ [58] ܕܦܫܩ ܪܒܢܐ ܠܐܡܚܝܢܘܬܗ [59] :
ܘܐܢ ܡܬܦܫܩܐ ܠܗ ܐܝܬܘܬܐ ܗ̣ܝ، ܐܠܐ ܕܪܒܢܐ [60].
ܠܝ ܠܐ ܢܗܘܐ ܕܗܕܪܐ ܢܐܡܪ ܐܝܟ ܛܠܡܝܐ :
ܐܠܐ ܕܢܕܪܐ ܕܟܠ ܕܐܝܬܘܬܐ ܗ̣ܝ، ܕܠܐ ܫܘܠܡܐ ܗ̣ܝ.
ܠܐ ܓܝܪ ܪܘܡܐ ܘܐܦ [61] ܠܐ ܒܘܡܐ ܘܠܐ ܟܠ ܕܒܗܘܢ : 165
ܡܟܝܢ ܕܢܚܘܢ ܠܒܝܢ [62] ܡܠܬܐ ܕܬܘܕܝܬ ܢܦܫ.

Against you is directed the aim of our discourse above all,
because you have confounded the established order better than any one (else)!
135 From you has babbled forth the hateful spring of passibility[24],
because that One Who is without limit you have enclosed (and) limited within limbs.
You as the most skilled of the heretics, respond against us!
Whose conception is it that the vigilant one proclaimed in the ears of Mary?
If it is (true) that the Word has humbled Himself and become flesh,
140 what is it that compelled the Spirit to come and perfect His conception?
For what reason was it (that) He did not give (bodily) structure to His own [Being in the womb,
(seeing that the fact is) that the Spirit and the power of the Father descended [and then He was embodied?
When did He abandon the name of the (Divine) Essence which (He had) with His [Beggetter,
(seeing) that (just) now (the Father) has given Him the exalted name of holiness?
145 Reveal and explain to us the hidden mysteries of your secrets
of how the Spirit has formed in a womb the Word of the Father!
How did the Spirit embody an incorporeal Spirit
and how did a small womb contain the One Who contains the universe?
How did He interrupt His perpetuity as One without a beginning
150 and begin to become a new being that is contrary to His Nature?
Whose flesh is it that the Spirit constructed within limbs?
Is the flesh His own or is it from the body of Mary?
(Was it) in His own (Nature that) He changed Himself into flesh or in our nature?
Reveal and explain to us that we may know your goal, you who aim amiss!
155 And if it is His own Nature that became flesh in the womb,
then He has broken the promise (made in) his words to David.
And if it is from us (this) flesh that He has constructed by His own power,
then His own (Nature) has remained in Its own without change.
But if, on the other hand, He has changed His Being in His own (Nature) or into [another (nature),
160 then in name (only) does He possess the (Divine) Essence and not in fact.
It is not (possible) for the (Divine) Essence that time interrupt (Its) perpetuity;
and if it is interrupted, it is not the (Divine) Essence but a temporal one.

Narsai's Own Doctrinal Position

For us let it not be to say this as the faithless (do),
but to confess that everything (pertaining) to the (Divine) Essence is without [end.
165 For neither the height nor also the depth nor everything that is in them
can shake the edifice (that forms) the discourse of our soul's confession!

[24] Narsai understands this as the position of those who assert that the Word has suffered in the various human sufferings and passions of the man Jesus.

[47] ܕܡܠܬܝ C — [48] om. ܕ D — [49] ܕܢܗܘܐ CD — [50] om. ܕ C — [51] ܐܬܪܒܒ CD — [52] om. ܕ C — [53] ܐܡܣܟܢܘܬܗ C — [54] ܟܝܢܗ D — [55] om. CD — [56] om. ܘ C — [57] om. ܘ C — [58] ܠܐܝܬܝܘܬܐ BCD — [59] ܠܐܡܣܟܢܘܬܗ BD — [60] ܕܒܪܢܫܐ ܗ̇ܘ BCD — [61] om. ܘ D — [62] ܒܢܝܢ D

ܠܐ ܢܗܘܐ ܠܟ ܣܒܪܐ ܐܚܪܢܐ ܕܢܬܚܒܪ ܒܗ :
ܐܠܐ ܒܗܢܐ[63] ܕܠܐ ܐܬܒܨܪ[64] ܡܠܬܐ ܒܦܓܪܢ.
ܬ̈ܠܝܠܐ ܘܫܪ̈ܟܐ ܢܦܩܘܢ ܒܗ ܒܡܠܐ ܘܟܬܒܐ :
170 ܕܡܠܬܗ ܕܐܒܐ ˹ܗܘ ܒܕܝܠܗ ܕܠܐ ܫܘܠܦܐ˺[65].
ܠܐ ܗܘܐ ܒܝܕܗ ܫܘܠܦ ܘܗܘܐ ܒܣܪܐ ܫܦܝܠܐ :
ܐܠܐ ܒܣܪܐ ܫܩܠ ܡܢ ܕܝܠܢ ܘܢܦܫܗ ܒܕܝܠܗ.
ܒܕܝܠܗ[66] ܗܘ ܒܝܕܗ ܒܫܘܒܚܗ[67] ܕܠܐ ܫܘܚܠܦܐ :
ܘܕܝܠܟ ܕܫܩܠ ܒܒܪܗ ܒܗ ܚܕ ܒܐܝܩܪܐ.
175 ܠܗ ܠܗܘܢܐ ܕܒܣܪܐ ܐܬܐ ܚܫܐ ܡܢ ܟܠܐ :
ܒܣܪܐ ܙܩܦ ܕܢܓܕܘܡ ܒܗ ܟܠ ܒܚܫܘܬܗ.
ܒܚܝܠܐ ܕܪܘܚܐ ܙܩܦ ܐܢܫܐ ܡܢ ܒܪܬ ܐܢܫܐ :
ܕܒܬܠܝܘܬܗ ܢܚܘܢ ܐܢ̈ܫܐ ܠܒܣܪܐ ܡܢ ܟܠ.
ܕܠܐ ܡܫܡ̈ܫܢܐ ܕܙܪܥ ܐܢ̈ܫܐ ܨܪܗ ܒܒܪܣܐ :
180 ܕܢܘܪ ܒܝܠܕܗ ܠܟܠ ܡܢ ܝܠܕܐ ܕܒܢ̈ܬܗ.
ܒܪܘܚܐ ܝܠܕܗ ܘܡܠܟܘܬܗ ܪܘܚܐ ܕܢܚܠ[68] ܝܒܝܫܗ :
ܕܡܢ ܡܠܟܘܬܗ ܢܬܠ ܚܝ̈ܐ ܘܢܘܚܐ ܠܟܠܐ.
ܠܒܢܝܢܐ ܒܕܝܠܗ ܘܡܫܠܡܢܐ ˹ܒܦܓܪܐ ܘܢܦܫܐ˺[69] :
ܕܢܚܪ ܒܗ ˹ܦܓܪܐ ܘܢܦܫܐ˺[70] ܡܢ ܒܕܝܠܬܐ.
185 ܐܝܟ ܕܫܠܬܐ ܒܒܢܝܗ ܡܢ ܟܠܐ ܢܬܠܡ ܟܠܐ :
ܕܢܬܠ ܒܐܝܕܗ ܚܝ̈ܐ ܠܟܠܐ ܕܠܐ ܫܘܠܡܐ.

ܚܙܘ ܙܘܥܐ ܒܡܠܐ ܚܕܬܐ ܕܫܘܒܪ ܒܝܠܕܗ :
ܘܫܪܘ ܚܝܢ ܠܚܫܐ ܕܫܚܝܐ ܕܠܘܬ ܐܢ̈ܫܐ.
ܫܪܬܐ ܚܕܬܐ ܙܪܥ ܒܪܘܡܐ ܒܐܪ̈ܙܝܢ ܡܪܝܡ :
190 ܒܝܠܕܐ ܚܕܬܐ ܕܠܐ ܒܫܘܚܐ[71] ܕܙܪܥ ܐܢ̈ܫܐ.
ܒܬܘܠܬܐ ܚܕܬܐ ܝܠܕܬ ܦܐܪܐ ܕܙܪܥܗ ܡܠܐ :
ܘܡܠܠ[72] ܙܘܥܐ ܒܒܢܝ ܢܫܡ̈ܗ ܥܠ ܬܫܒܘܚܬܐ.
ܥܠ[73] ܬܘܕܝܬܐ ܦܪܚܬ ܐܪܥܐ ܕܝܠܕܐ ܚܕܬܐ :
ܒܪܝܟ ܕܝܗܒ ܠܗ ܠܒܪ̈ܝܐ ܠܫܘܒܚܗ ܝܗܒ ܗܘܕܝܢ.
195 ܫܦܐ ܠܫܘܒܚܐ ܡܢ ܟܠ ܦܘܡ̈ܝܢ ܢܬܠܡ ܟܠܐ :
ܕܒܡܒܥܘܬܗ ܝܗܒ ܕܢܬܚܕܬ ܒܦܪܗ[74] ܕܐܕܡ.
ܒܪܘܚܐ ܩܕܝܫܐ ܙܪܥ ܒܒܪܬܐ ܒܝܠܕܐ ܒܐܕܢ̈ܘܗܝ :
ܘܫܘܚܬ ܫܒܠܐ ܕܠܚܡ ܚܝ̈ܐ ܒܬܫܒܘܚܬܐ.

[63] ܒܗܕܐ CD — [64] ܐܬܒܨܪ C — [65]˹˺ ܕܠܐ ܫܘܠܦܐ ܗܘ ܒܕܝܠܗ CD — [66] ܕܝܠܗ CD —

Let there not be for us another hope in which we may glory,
  except in this that the Word has not been diminished in our body!
Let rational and dumb beings cry out with us in voice and in silence
170 that the Word of the Father has remained in His own (Nature) without change!
It was not His Nature (that) changed and became lowly flesh;
  but flesh He took from our (nature) and honored it with His.
According to His own (Nature) remained His Nature in Its glory without alteration;
  and our own (nature) which He took He made (to be) one with Him in honor.
175 (It was) not to an existence of flesh (that) the One hidden from the universe [came to;
  flesh He constructed so that He might thereby signify concerning His hiddenness.
By the power of the Spirit, He structured a man from a woman,
  so that in his visible state men might see the One hidden from all.
Without the pigments of human seed, He depicted him in a womb,
180 so that He might exalt his conception above the order (established) for his fellow [(men).
In the Spirit, He fashioned him; and the Spirit, the power of His (good) pleasure, [filled him,
  so that from his fulness he might give life and vivify the universe.
Perfect He made him and whole in body and soul,
  so that He might thereby free the body and soul from bondage.
185 As (its) first-fruits, the Fashioner of the universe chose him from the universe
  so that He might give through him life to the universe — (a life) without end.

Mary's Response to Gabriel

The spiritual ones rejoiced at the new message (proclaiming) the annunciation of [his conception
  and began to aim at the goal of peace towards men.
New tidings Gabriel sowed in the ears of Mary,
190 (announcing) a new conception not according to the usual way from human [seed[25].
The pure virgin carried the fruit which the (angel's) voice had sowed;
  and the Spirit sounded on the harp of her soul a hymn of praise.
A hymn of confession she offered as a requital for her new conception, (saying:)
  "Blessed is He Who chose a dwelling place for His love within my limbs!
195 Worthy of praise from all mouths is the Fashioner of the universe,
  because by my humility He has willed to exalt the dust of Adam"!
In the first month, Gabriel sowed conception in her ears;
  and there sprang forth a stalk of the bread of life in the ninth.

[25] The following lines up to v. 230 are a free rendition of *Lk*. 1, 36-56.

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[67] ܒܡܥܒܕܢܘܬܐ C — [68] ܒܚܝܠ C — [69]⌜⌝ ܒܬܘܩܢܐ ܘܦܘܪܫܢܐ C — [70]⌜⌝ ܢܬܩܢܐ ܘܦܘܪܫܢܐ C — [71] ܒܒܛܢܐ CD — [72] ܘܗܠܠ D — [73] ܒܗܠ C — [74] ܠܒܘܪܗ BCD

ܒܢܝܫ ܐܦܠܚܡ ܚܠ ܚܘܬܐ ܒܡܬܐ ܕܦܓܪܗ̇[75] :
200 ܘܦܠܚܬ ܡܫܡܠܝܐ ܦ̈ܪܘܫ ܠܟܠܐ ܒܟܝܢܗ̱ ܢܝܚܐ.
ܒܪܒܝܐ ܕܦܠܚܬ ܐܪܥܐ ܒܪܫܝܬ ܠܐܕܡ ܒܡܕܪܐ :
ܒܗ ܐܬܪܒܝ ܐܕܡ ܕܬܐܡ ܒܐܪܥܐ ܕܦܓܪܗ̇.
ܫܪ ܪܘܚܐ ܗܘܐ ܐܝܟܢܐ ܕܡܫܒܪ[76] ܒܦܠܚܗ :
ܘܒܝܘܡ ܡܠܟܗ ܢܣܒܘ ܡܫ̈ܝܚܐ ܘܒܟܘ ܫܘܒܚܐ.
205 ܡܗܒ ܠܗ̇ ܐܬܐ ܒܢܪܐ ܠܡܪܝܡ ܠܫܘܙܙ ܒܦܠܚܗ̇[77] :
ܦܐܪܐ ܕܗ̇ܒܒ ܒܦ̈ܓܪܐ ܒܢ̈ܪܐ ܕܡܐܟܘ ܘܟܠܘ.
ܗܐ ܠܡ ܒ̇ܦܠܚܐ[78] ܐܦ ܐܠܝܒܒ ܕܠܐ ܡܣܒܢܐ :
ܘܗܢܐ ܢܝܚܐ[79] ܕܫܬܐ ܐܬܝܘܗܝ ܠܒܢܝܢ ܒܦܠܚܗ̇[80].
ܒܦܠܚ ܐܝܟܢܐ ܕܐܕܡ ܡܠܟܐ ⸢ܕܒܬܪ ܕܢܐܬܐ⸣[81] :
210 ܘܒܦܠܚ ܡܠܟܐ ܠܒܪ ܡܢ ܦܠܚܡܐ ܕܠܐ ܙܘܓܐ.

ܦܠܚܬ ܡܪܝܡ ܒܘܬܪܐ ܪܒܐ ܒܟܘ ܡܪ̈ܒܝܗ̇ :
ܘܫܘܫܬ ܕܬܐܠܦ ܬ̈ܠܝ ܒܢܪܐ ܒܫ ܢܫܒܐ.
ܒܠܬ ܐܠܦܐ ܦܠܚܬ ܒܘܬܪܐ ܠܒܢܬ ܡܣ̈ܟܢܐ :
ܘܒܬܪ ⸢ܡܢ ܥܠ⸣[82] ܒܘܒܐ ܒܢܪܐ ܒܡܠ[83] ܦܬܓܡ̈ܘܗ̇.
215 ܥܠܡܐ ܡܗܒܬ ܒܢܬ ܡܠܟܐ ܠܐܕܡ ܕܒܒܝܐ :
ܘܫܪܝ ܕܐܝܟ ܒܘܠܐ ܒܒܪܗܐ ܠܗܘܒܠ ܡܪܗ.
ܐܘ ܒܦܠܚܬܐ ܕܡܢ ܒܦܠܚܘܗ̇ ܡܬܝ ܒܗܢܐ :
ܐܘ ܐܡܗ̈ܬܐ ܕܡܢ ܒܦܠܚܘܗ̇ ܡܬܝܚܡ ܗ̈ܘ.
ܦܠܚܢܐ ܒܢܬܐ ܘܠܐ ܕܒܬܝܒ ܕܒ̇ܒܪܙ ܡܒܪܐ :
220 ܦܠܚܢܐ ܒܬܘܠܬܐ ܫܘܡܠ ܐܪ̈ܙܐ ܘܡܫܘܚ ܒܡܒ̈ܝܐ.
ܫܡܒ ܒܪܘܪܐ ܘܠܐ ܕܐܡܗ ܕܡܠܟ ܬ̈ܠܡܐ :
ܘܫܪܝ ܠܡܘܒܠܗ̇[84] ܘܫܪܝ ܠܐܡܗ ܒܪܘܫ ܦܠܝܢܐ.
ܒܢܬܐ ܡܡܫܬ ܠܗܘܒܠ ܒܦܠܚܐ ܕܒܬܘܠܬܐ :
ܘܒܢܬ ܘܐܡܪܬ ܕܒܪܝܟ ܡܠܟܝ[85] ܡܢ ܟܠ ܬ̈ܠܡܝ.
225 ܡܢܘ ܡܗܒ ܠܗ̇ ܠܦܠܚܘܬܐ ܕܬܒܘܠ ܐܝܟ ܪ̈ܒܗ̇ :
ܐܝܬܝܬܐ ܕܫܘܬ ܕܬܗܘܐ ܐܡܐ ܠܡܪܐ ܕܟܠܐ.
ܫܡܒܬ ܡܪܝܡ ܕܫܪܘ ܦܬܓܡ̈ܘܗܝ ܕܪܘܚܢܐ :
ܘܦܫܬ ܡܒܪܐ ܕܠܐ ܦܘܠܓܐ ܒܟܘ ܪ̈ܒܝܗ̇.
ܠܒܢܬܗ̇ ܗܦܟܬ ܒܡ ܡܒܗܘܬܐ ܕܦܠܚܢܐ ܗܘܬ :
230 ܘܡܫܡܫܢܐ ܗܘܬ ܕܐܡܒܬ ܬܘܢܐ ܡܒܪܐ ܒܦܠܟܐ.
ܢܝܚܐ ܬܫܒܐ ⸢ܦ̇ܬܪܬ⸣ ܒܗܬܪܐ ܒܐܠܦܐ ܕܦܓܪܗ̇[86] :
ܒܪܡܐ ܕܢܫܬ ܒܠܡܐܡ ܡܠܝܐ ܒܦܠܚܡܐ ܕܒ̈ܠܝܐ.

In April, He grafted the power of vitality into the vine of her body;
200 and she carried the cluster that gladdens the universe in the month of December.
At the time when the earth conceived the first-born Adam at the beginning,
the Second Adam was structured in the earth of her body.
One spiritual being was the envoy who (proclaimed) the annunciation of his [conception;
but on the day of his birth, multitudes descended and shouted forth (their) glory.
205 The vigilant one gave a sign to Mary as an assurance of her conception --
the fruit that has blossomed in sterile bodies which had grown old and wasted [away.
"Behold, Elizabeth has also conceived unexpectedly;
and this is the sixth month for the reckoning of her conception".
The envoy is conceived before the king who is to come;
210 and the king is conceived in an extraordinary way without intercourse.

Mary's visit with Elizabeth

Mary carried the great wealth within her limbs
and went forth to learn (the truth of) the vigilant one's words through experience.
The wealth-laden vessel entered the house of poor ones;
and the barren womb suddenly became enriched at the sound of her words.
215 The castle of the King greeted the mother of the servant;
and the infant began to leap for joy in the womb in the presence of his Lord.
O conceivers who from those whom they conceived have acquired understanding!
O mothers who from their infant babes have gained wisdom!
The barren one carries the 'voice' of the one who it is written proclaims hope;
220 the virgin carries the fulfillment of the mysteries and the expectation of the [Gentiles.
The herald heard the voice of the mother of the king of kings
and rejoiced in her presence and gave joy to his own mother by the Spirit of [revelation.
The barren one longed for the conception of the virgin
and answered and said: "Blessed is your child above all children!
225 Who is it who has granted a childless (woman the favor) to enter into the [presence
of the woman who has been deemed worthy to become the mother for the Lord [of the universe"?
Mary understood that there were proven true the words of the spiritual one
and acquired an unwavering hope within her mind.
To her home she returned with the gift that she was carrying
230 and was looking forward (to the time) when she would see (her) hope in a visible [(form).
For nine months, she sheltered the wealth in the vessel of her body,
until it descends into the haven of birth according to the order for child-(bearing).

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75 ܕܦܓܪܗ C — 76 ܒܣܘܒܪ CD — 77 ܒܟܪܣܗ C — 78 ܒܟܪܣܬ CD — 79 BCD — c. sey. A — 80 ܒܟܪܣܗ C — 81⌜⌝ ܕܠܐ ܡܘܒܠܢܐ CD — 82⌜⌝ ܡܚܝܢܗ C — 83 ܚܝܢ C — 84 ܠܡܘܒܠܗ BC — 85 ܦܐܪܝܢ C — 86⌜⌝ ܒܐܦܐ ܕܦܓܪܗ ܡܬܪܬܐ ܠܡܬܪܗ C

ܙܪܬ ܒܗ ܒܠܠܐ ܕܡܐܟܠ ܦܐܪ̈ܐ ܕܒܝ[87] ܡܕܝܢ̈ܬܐ :
ܒܕܡܐ ܕܢܣܒܬ ܒܗ ܒܗ ܠܚܡ ܐܝܟ ܡܘܗܒܬܐ.

235 ܢܦܩ ܦܘܩܕܢܐ ܡܢ ܐܠܘܗܘܬܗ ܡܠܟܐ ܕܡܠܟ̈ܐ :
ܕܠܚܡ ܢܒܠܥ ܢܦܫܗ ܒܐܬܪܗ ܒܦܘܡ ܪܫܐ.
ܣܡ ܐܦ ܗܘܐ ܠܐܪܒܥܐ[88] ܕܗܘܐ ܠܦܘܪܥܢܘܬ ܕܘܝܕ :
ܘܕܒܪ ܒܗܘܢ ܡܚܝܢܬ ܢܦܫܗ ܐܝܟ ܦܘܩܕܢܐ.
ܦܩܕܢ ܡܠܟܐ ܐܪܒܥܐ ܓܒܪ ܐܢ̈ܫܐ :
240 ܕܢܒܠܥ[89] ܐܢܘܢ ܬܢܝܢ[90] ܫܘܠܛܢܐ ܕܪܫܝܥܘܬܗ.
ܗܘܐ ܦܘܩܕܢܐ ܕܒܦܘܡ ܪܫܐ ܠܟܠܗ ܚܝ̈ܘܬܐ :
ܘܐܒܠܥ ܐܢܘܢ ܠܬܢܝܢܐ ܫܠܝܛ ܚܐܪܘܬܐ.
ܒܠܥܬ ܡܠܟܐ ܫܡܝܐ ܠܐ ܡܠܟܐ ܕܕܝܢ ܒܫܘܕ :
ܘܦܪܩ ܐܢ̈ܫܐ ܠܡܒܠܥ ܒܡܥܡܗ ܫܠܝܛ ܚܘ̈ܒܝܗܘܢ.[81]
245 ܐܡܪܐ ܢܟܣܗ ܠܡܠܟܐ[92] ܕܐܪܒܥܐ ܠܘܬ ܦܘܩܕܢܐ :
ܕܟܐܢܗ ܝܠܕܐ ܪܫܝܥܘܬܐ ܕܡܠܟܐ[93] ܕܪܘܡܐ.
ܒܦܘܪܥܢܘܬ ܕܘܝܕ ܫܠܡܘ ܡܫ̈ܠܡܢܐ ܕܠܘܬ ܕܘܝܕ :
ܘܣܡ ܐܦ ܪܗܛܐ ܕܢܣܒܬܐ ܒܗ ܒܗ ܠܚܡ.
'ܓܐܘܗ̇ ܚܝ̈ܠܐ ܠܐܠܗܐ ܠܚܡܫܬ ܒܬܪܐ ܕܠܐ'[94] :
250 ܘܦܬܚܬ ܒܬܪܗ̇[95] ܡܕܡ ܪ̈ܘܚܢܐ ܘܦܓܪ̈ܢܐ.
ܐܡܪܐ ܒܚܣܐ ܓܒܪ ܐܢܘܢ ܠܡܚܒܠܢ̈ܐ :
ܘܚܠܬ ܐܒܪܘ[96] ܡܒܪܐ ܓܒܝܐ ܠܕܠܐ ܡܒܪܐ.
ܗܘܘ ܦܠܛܗܘܢ ܐܝܟ ܥܦܪܐ ܘܐܒܪܘ ܒܐܪܥܐ :
ܕܦܘܡܗ ܠܒܢ̈ܝܐ ܘܢܦܩܘ ܡܘܪܐ ܕܫܝܬ ܒܚܠܐ.[97]
255 ܡܒܪܬܐ ܒܠܒܗܘܢ ܡܢܗ ܪ̈ܘܚܢܐ ܠܦܓܪ̈ܢܐ :
ܕܬܘ[98] ܗܕܡܐ ܡܢ ܫܠܝܛ ܚܘ̈ܒܝܗܘܢ ܒܠܥܐ ܕܕܘܝܕ.
ܠܬܢܝܢܐ ܓܠܐܗ̇, ܠܐܪܒܥܐ ܕܪܒܥܐ ܠܟܠܐ :
ܘܐܠܦܘ[99] ܐܢܘܢ ܥܪܐ ܓܠܝܐ ܒܒܠܥܐ ܘܐܡܗ.
ܥܡܗ ܦܓܪ̈ܢܐ ܡܢ ܪ̈ܘܚܢܐ ܡܫܠܡ ܕܘܝܕ[100] :
260 ܘܓܒܪ ܐܢܘܢ ܥܠ ܦܘܩܕܢܐ[101] ܠܘܬ ܡܫܡܫܢܐ.

ܫܠܡ ܒܬܠܬܐ ܥܠ 'ܪ̈ܘܚܢܐ ܘܐܒܪܘ'[102] ܐܢܘܢ :

[87] om. ܕ C — [88] ܠܐܪܒܥܬܐ C — [89] ܢܒܠܥܘܢ CD — [90] ܬܢܝܢ C — [81] ܚܘ̈ܒܝܗܘܢ CD — [92] ܡܠܟܐ C — [93] c. sey. C — [94] ⌐¬ In marg. C : ܘܚܝܠܐ ܐܠܗܐ ܠܚܡܫܬ ܒܬܪܐ ܕܠܐ ܡܚܫܒܢ — [95] ܒܬܪܗ̇ CD — [96] ܘܐܒܪܘ CD — [97] ܒܚܠܬܐ B — [98] om. ܕ CD — [99] ܘܐܠܦ CD — [100] ܕܘܝܕ D — [101] ܡܦܩܕܢܐ CD — [102] ⌐¬ ܪ̈ܘܚܢܐ ܘܐܒܪܘ C

She proceeded amid the waves of calumny (stirred up) by the insolent,
until she descends to Bethlehem according to expectation.

Jesus' Birth

235 There went forth a decree from Augustus, the King of the Gentiles
that everyone should enroll himself in his (native) place in a census[26].
There also went forth Joseph to the land of Judea to the town of David
and took with him his spouse in accordance with the decree.
The decree of the earthly king gathered men
240 to have them recorded under the authority of his sovereign power.
The decree for a census came to pass for the sake of life
and had a bond of freedom recorded for men.
Because of a king, (mankind) heard about the King who had appeared in Judea;
and men began to write out in his name a bond for their debts.
245 The (Divine) Will[27] drew the King of the earth to (issue) his decree,
thereby to reveal the sovereign power of the King on high.
In the town of David were fulfilled the promises (made) unto David;
and the course of prophecy also came to rest within Bethlehem.
(Birth) pangs constricted the vessel carrying the wealth of the universe;
250 and she opened her treasure before spiritual and corporeal beings.
The (Divine) hidden Will gathered heavenly beings;
and they descended (and) proclaimed genuine hope to those without hope.
Their voices became as trumpets, and they proclaimed on earth:
"Rise up, O slumbers, and cast off the heavy sleep of iniquity"!
255 "(Good) tidings to you"! cried out the spiritual ones to the corporeal.
"Come! Receive gratis the bond of your debts by the (newborn) child who has [appeared".
To the shepherds, they revealed the mystery of the Shepherd of the universe
and taught them the evident truth concerning the infant and his mother.
The corporeal ones heard from the spiritual ones the promise (made) to David;
260 and (God's) commanding voice gathered them to the reality.

The Call of the Magi

To those among the Household (of Abraham), He sent spiritual ones, and (these) [roused them;

[26] The following section up to v. 260 is a free rendering of *Lk.* 2, 1-17.

[27] The Syriac word ܪܡܙܐ is almost invariably translated in these homilies as 'the Divine Will'. Except for the few places where it means 'a sign' (cf. I, 262), 'a will act' (cf. IV, 203), and 'a blink of the eye' (cf. V, 216), Narsai uses it, as here, in a sense that implies a personification of the Divine Will. It is in fact the efficacious Will of God that effects what It intends. Though not dependent upon it, this usage resembles the Latin word, *numen*, in its primary meaning of a nod, sign, command, and, in its broader significance, a Divine Being (cf. any Latin dictionary). In his edition, Gignoux prefers to translate this word as 'sign' (cf. p. 441), whereas in his doctoral thesis (*La Doctrine Christologique de Narsai*, A.S Thoma Aquino in Urbe, Rome, 1974-5, p. 295), Ibrahim opts for the translation of 'Force'.

ܘܥܡܗ ܒܪ̈ܝܐ ܫܪܝ ܙܡܪܐ ܘܦܩܕ ܐܢܘܢ.
ܠܒܢ̈ܝ ܒܝܬܐ ܫܪܝ ܐܢܘܢ ܟܕ ܡܠܦܢܐ :
ܘܠܬܫܡܫܬܐ ܢܦܩ ܐܢܘܢ ܒܡܕܒܪ ܢܘܗܪܐ.
ܥܡ ܟܘܢ̈ܐ ܡܠܠ ܥܡܗܘܢ ܟܕ ܡ̈ܠܠܐ : 265
ܘܠܒ̈ܢܝܐ ܐܫܡܥ ܐܢܘܢ ܟܕ ܫܬܝܩܐ.
ܒܡܕܒܪܐ ܫܪܝ ܐܝܟ ܐܦܓܝܐ ܟܠܗ ܥܡ̈ܡܐ :
ܕܢܐܬܘܢ ܢܣܒܘܢ ܦܘܪܥܢ ܟܠܐ ܕܝܗܒ ܥܡܐ.
ܐܙܠܐܢܬ ܡܠܠ ܥܡܗܘܢ ܒܦܩ̈ܕܐ ܢܦܫܐ :
ܘܒܐܬܐ ܕܢܘܗܪܐ ܚܘܝ ܐܢܘܢ ܐܘܪܚܐ ܕܚ̈ܝܐ. 270
ܒܗܘ ܡܐ ܕܐܠܒܫ ܢܦܩ ܐܢܘܢ ܠܡܐܠܦ ܡܘܫܬܐ :
ܘܡܫܬܡܠܝܢܐ[103] ܒܒܝ ܗܕܝܢܐ[104] ܡܢܡ ܡܦܠܓܘܪܐ.
ܒܥܠܡܘܬܐ ܠܗܘ ܠܟܠܢܐ ܘܐܟܠܘ ܡ̈ܠܦܐ :
ܘܠܢܘܗܪܐ ܒܒܪܘ ܡܪ̈ܢܐ ܕܡܫܬܐ ܘܚ̈ܝܐ.
ܠܡܒ̈ܥܝܐ ܡܫܡܘܗܝ[105] ܠܬܫܡܫܬܐ ܘܠܫܒܘܚܬܐ : 275
ܘܒܒܝ[106] ܐܢܘܢ ܬܫܬ ܡܪ̈ܬܗ ܒܗܘ ܡܐ ܕܡܥܪܘ.
ܫܬܐ ܕܢܘܗܪܐ ܗܘ ܐܢܘܢ ܠܒܢ̈ܝ ܦܪ̈ܘܗ[107] :
ܕܢܓܪܗܝ ܗܘܐ ܠܗ[108] ܫܕ ܡܢ ܒܝܬܐ ܡܢܡ ܒܝܬܗܘܢ.
ܠܐ ܗܘܐ ܒܡܕܒܪܐ[109] ܗܠܝܢ ܒܪܡܫܐ ܢܣܬ[110] ܐ̈ܪܝܗܘܢ :
ܐܠܐ ܙܡܪܐ ܕܬܫܒܘܚܬܐ ܗܘܐ ܒܡܕܒܪ ܢܘܗܪܐ. 280
ܫܕ ܙܘܢܝܐ ܠܒܢܝ ܗܘܐ ܐܬܐ ܕܢܗܒ ܠܗ ܙܡܪܐ[111] :
ܘܡܙܡܪܐ ܗܘܐ ܠܗ ܐܝܟ ܢܗܝܪܐ ܠܒܢ̈ܝ ܫܡܝܐ.
ܘܕܝܢܪܐ ܠܘ[112] ܒܒܝܢܐ ܗܘܐ ܡܣܒܪܢܐ :
ܦܩܕ ܪܥܝܗ ܕܢܫܬܡܥ ܗܘܐ ܡܢ ܢܘܗܪܐ.
ܘܗܘ ܒܠܫܢܗ ܫܠܦ ⸢ܪܥܝܐ[113] ܕܠܒܫܐ⸣[114] ܕܐܘܪܚܗ : 285
ܘܬܫܬ ܪܥܝܗ ܠܘܬ ܐܘܪ̈ܚܐ ܕܢܬܒܥܘܢ ܒܗ.
ܡܢܡ ܒܝܬܗܘܢ ܐܡܝܢܐ ܗܘܬ ܫܬܗ ܘܪܥܝܗ :
ܒܕܡܘܬ ܕܟܠܗ ܗܘܘ ܠܐܘܪܚܐ ܕܢܗܘܐ ܘܒܗ ܢܘܗܪܗ.
⸢ܒܝܬ ܢܗܝܪܐ ܗܘ ܫܬܐ ܕܪܥܝܐ ܕܐܘܪܚܗ :
ܘܥܡܗ ܒܬܫܐ ܡܣܩ ܠܫܡܝܗ ܘܒܝܗ ܢܘܗܪܗ⸣[115]. 290
ܠܘ ܕܠܗ ܗܘܬ ܕܢܪܗܝܛ ܘܢܦܩ ܡܢ ܡܕܝܢܬܗ :
ܙܡܪܐ ܠܫܡܗ ܡܢ ܒܝܬܗܘܢ ܒܟܠܗ ܐܪܥܐ.

ܠܡܬܐ ܟܘܢܪܐ ܕܟܐ ܕܢܩܫ ܒܡܟܬܒܐ ܒܡܠܬܐ :
ܕܒܗ ܢܒܥܘܢ ܒܟܝܢ ܡܠܟܐ ܐܝܟ ܒܬܫܐ.
ܒܡܠܬܐ ܕܢܘܗܪܐ ܫܐܠܘ ܠܡܠܬܐ ܕܒܪܝܢܐ : 295

and among the outsiders [28], He sent a sign (of His Will); and It gathered them.
The members of the Household He assured by a promise
and those afar he encouraged by a star of light.
265 With the insiders, He spoke through rational beings
and the outsiders He addressed by inanimate things.
A star He sent as an envoy (in search) after the Gentiles,
so that they might come (and) see the redemption of the universe (to be accom-[plished) within the (Jewish) people.
Mysteriously He spoke with them in the faculties of (their) soul;
270 and by a sign of light, He showed them the way of life.
In that (very way) that they erred, He instructed them (on how) to learn about the [truth;
and that which they were adoring He made a guide for the worshippers.
In astrology the erring erred and introduced auguries;
and the luminaries they made the lords of death and life.
275 To the stars they granted sovereign power and (their) submission;
and He made them (subject) to His Lordship by (following after) what they [believed.
He showed the sons of Persia a spectacle of light
that one of the vigilant ones was driving forward before their eyes.
It was not a star suspended in the firmament (that) descended into their presence,
280 but the (Divine) Will that was being manifested in the star of light.
One spiritual being was carrying the sign that the (Divine) Will gave him
and was making it shine as a luminary for the sons of darkness.
And that the phenomenon was truly not according to nature,
(to this) testifies its course which was different from (other) luminaries.
285 He alone changed the regular course of its path
and lowered its elevation for earthly ones so that they might inquire into it.
Before their eyes, its appearance and its course were constant
until they entered the land of Judea; and (then) He hid its light.
Among strangers, He made visible the course of its path;
290 but in the presence of the householders, He checked its rays and hid its light.
It was not (on) its own that (the star) raced along and came to a stop on its journey;
the (Divine) Will concealed it from their eyes for a short time.

The Inquiry of the Magi

The circumcised People He willed to shame by the uncircumcised Gentiles
because, although strangers, they were seeking the King as householders.
295 The uncircumcised of flesh asked those uncircumcised in mind:

[28] Here, as in the following lines, such expressions as 'the outsiders' refer to the Magi. These lines up to v. 384 are a free rendition of chapter 2 of Matthew.

103 om. ܘ CD — 104 ܗܕܝܐܐ CD — 105 ܕܝܗܘܒܘܗ̇ CD — 108 ܥܒܕܘ CD — 107 ܠܘܚܢ CD — 108 ܠܗ C — 109 ܒܢܝܐ C — 110 ܢܣܒܬܘ C — 111 ܒܣܡܐ C — 112 ܕܠܘ CD — 113 om. B — 114⌈⌉ ܠܒܣܡܐ ܕܐܠܗܐ D — 115⌈⌉ om. 2 vv. BC

ܕܐܝܟܘ ܡܠܟܐ ܕܠܒܫ[116] ܒܥܘܗܕ ܐܝܟ ܫܘܒܚܐ.
ܒܥܒܕ ܢܗܘܪܐ ܚܠܦܐ ܘܝܗܒ ܠܝ ܟܠ ܡܠܟܘܬܗ :
ܘܢܚܙܘܢ ܐܝܩܪܘܗܝ ܕܝܢܩܐ ܠܗ ܡܨܒܬ ܫܘܒܚܐ.
ܗܘ ܒܬܘܠܬܐ ܠܟܢܝ ܦܠܚܝܢ ܕܒܚܝܢ[117] ܘܡܫܬܐ :
300 ܘܒܪ ܠܐ ܝܕܥ ܬܘܒ ܒܥܘܕܢܐ ܕܒܥܘܬܐ.
ܒܗܕܐ ܬܘܒ ܒܒܪ ܚܠܝܐ ܠܘܬ ܙܪܘܥܐ :
ܕܐܬܘܢ ܢܗܘܘܢ ܫܘܕܪܐ ܒܫܪܪܐ ܠܘܬ ܦܠܚܘܬܐ.
ܡܚ ܒܪܝܐ ܠܘܬ ܒܬܘܠܬܐ ܘܐܡܪܘ ܐܝܟܢ :
ܘܗܘ ܦܠܚܐ ܒܟܠ ܒܥܘܕܢܐ ܕܫܦܝܪ ܙܘܥܐ.
305 ܥܒܕ ܐܦ ܡܠܟܐ ܦܠܚܐ ܕܡܠܟܐ ܘܪܒ ܘܐܬܟܠܝܗ :
ܕܕܠܡܐ ܥܠܡܬ ܦܬܘܪܡܐ ܕܒܥܘܬܐ.
ܦܠܚܐ ܕܡܠܟܐ ܢܦܠ ܗܘܐ ܒܐܝܩܪܘܗܝ ܕܐܪܘܡܡܐ :
ܘܪܚܐ ܕܒܒܪ ܥܠܡ ܦܘܫܩܐ ܕܬܟܠ ܢܚܘܒ.
ܥܒܕ ܚܘܪܐ ܕܡܠܟܐ ܡܐܡ ܡܢ ܒܬܘܠܬܐ[118] :
310 ܘܐܚܝܗ ܚܘܫܒܐ ܕܢܦܫ[119] ܬܟܠܐ ܠܘܬ ܡܫܒܪܢܐ[120].
ܬܟܠܐ ܢܚܠܐ ܚܝܐ ܒܡܫܬܝܐ[121] ܕܓܘܪܢܐ ܕܐܪܢܐ :
ܘܫܪܝ ܫܠܝ ܒܢܩܒܐ ܕܢܚܠܐ ܠܡܫܬܬܪܘ.
ܩܪܐ ܠܡܫܒܚܢܐ ܘܫܐܠ ܐܢܘܢ ܒܐܫܡܝܢ ܫܘܒܚܐ :
ܕܒܐܝܢܐ ܙܒܢܐ ܗܘ[122] ܒܥܘܕܢܐ ܕܒܥܒܕ ܡܠܟܐ[123].
315 ܠܟܝ ܐܫܡܥܬܐ ܕܡܬܠܠ ܗܕܐ ܕܢܫܟܚܘܢ ܫܐܠ :
ܘܠܦܫ ܡܫܡܥܐ ܒܝܗ ܙܒܢܗ ܕܢܫܡܥܘܢ ܠܒܢܐ.
ܥܡܗ ܒܠܒܪܐ ܘܠܐ[124] ܕܬܟܠܐ[125] ܒܪܬܐ :
ܘܠܐ ܐܬܟܡܫ ܒܢܚܠܐ ܕܚܫܐ ܒܝܗ ܙܒܢܗ[126].

ܘܗܘ ܬܫܒܘܚܬܐ ⸢ܡܢ ܝܕܥ ܡܠܟܐ ܒܡܫܬܡܠܝܘܬܐ⸣[127] :
320 ܘܡܢ ܗܕܝܢܐ[128] ܕܥܒܕ ܐܝܟܢ ܡܕܡ ܚܝܘܬܗܘܢ.
ܕܢܚ ܒܗ ܢܘܗܪܗ ܐܦ ܒܥܘܢܐ ܒܪܚܡܬܗܘܢ :
ܘܢܚܡ ܐܝܟܢ ܢܚܠܐ ܕܫܥܠ ܡܠܟܐ ܒܚܫܘܟܐ.
ܙܒܢܐ ܚܫܘܟܐ ܕܢܚܙ ܐܝܟܢ ܠܡܫܒܚܬ ܡܠܟܐ :
ܐܠܦ ܐܝܟܢ ܐܦ ܝܬܒܬܐ ܕܢܚܒ ܢܚܠܐ.
325 ܗܘܘ[129] ܒܪ ܪܒܐ ⸢ܢܘܗܪܐ ܕܙܒܢܐ⸣[130] ܡܕܡ ܚܝܘܬܗܘܢ.
ܒܕܡܐ ܕܐܬܐ ܘܐܣܩ ܐܝܟܢ ܒܬܪ ܡܠܟܐ.
ܒܠܘ ܐܡܓܘܪܐ ܕܢܦܪ ܒܚܫܟܐ ܠܘܬ[131] ܐܪܡܢܝܐ :
ܘܗܘ ܡܠܟܐ ܒܒܡܒܪܐ ܥܠܦܐ ܘܠܐ ܐܬܦܠܓ.

"Where is the King who is born in Judea according to expectation?
A star of light has revealed and signified to us concerning his birth
and has drawn us to his presence so that we might repay him worship of love".
The householders saw the sons of error seeking truth;
300 and, although unwillingly, they recounted the declaration of prophecy.
With this intention He made a revelation to those afar
that they might come (and) be reliable witnesses for the faithless.
The outsiders cried out to the householders and roused them;
and the slumberers werestartled by the voice calling to mind [29] the Books of the [Spirit.
305 The king also heard the news about the King and was shaken and dismayed, [(fearing)
that there had been fulfilled the appointed time for the prophecy.
The news of the King reached the ears of the Edomite;
and he thought that perhaps there was fulfilled the decree of Jacob's words.
The foreigner heard that a king arises from among the householders;
310 and terror seized him (because he feared) that the words (of the prophecy) had [come to reality.
The deceitful fox saw traces of the lion's whelp
and began to crawl in caves of treachery for refuge.
He called the Magi and asked them under the guise of love
at what time did they see the manifestation of the King's star.
315 He pretended to be asking for this reason that he might worship,
but he had sharpened a sword within his mind (so as) to shed blood.
The Chaldeans heard the sound of the external words,
but did not observe the treachery hidden within his mind.

The Arrival of the Magi

The guileless ones went forth from the presence of the king in (their) simplicity;
320 and the guide which had left them rose up before their eyes.
Understanding also shone with its light into their minds
and instructed them (concerning) the treachery which the king had contrived in [secret.
The (Divine) hidden Will which had drawn them to worship the King
taught them also (about) the schemes that treachery had contrived.
325 They set forth with the light of the (Divine) Will proceeding before their eyes,
until it came and set them at the gate of the King.
The envoys whom the hidden One sent entered into (the house of) the earthly ones
and saw the King in a lowly dwelling place but did not doubt.

[29] Lit., 'by the voice of memory'.

116 ܡܠܐ D — 117 ܕܡܚܝܡ C — 118 ܒܝܬ ܡܬܢܝܬܐ D — 118 ܕܢܣܦܘܢ C; ܕܢܣܦ D — 120 om. sey. BC — 121 ܡܚܒܬܗ C; ܕܘܪܒܬܐ D — 123 ܗܘܐ C — 123 ܒܗܪܝܐ C — 124 c. sey. B; ܕܢܘܟܪܝ̈ CD — 125 ܕܒܠ ܬܠܝܐ D — 126 ܪܚܝܫܐ CD — 127⌜⌝ ܒܥܡܠܘܬܐ ܡܢ ܢܟܝܢ ܡܬܠܒܟܐ CD — 128 ܗܕܝܢܐ CD — 129 ܣܝܡ AB — 130⌜⌝ ܪܒܝܐ ܕܢܘܗܪܐ AB — 131 ܠܒܝܬ CD

ܐܘ ܦܘܩܕܢܐ ܕܣܠ ܘܩܕܡܐ ܡܬܦܠܓܢܐ :

330 ܘܠܐ ܐܬܪܦܝ ܟܕ ⸢ܦܘܠܓܐ ܕܡܫܬܠܬܐ⸣[132].

ܠܓܡܐ ܪܒܐ ܢܛܪܘ ܒܠܒ̈ܪܐ ܒܪ̈ܚܡܘܗܝ :

ܕܠܐ [133] ܫܐܠܘ ܗܘܘ ܕܐܝܟܢܘ [134] ܬܓܡܐ ܘܫܘܚܠܦ ܡܠܟܐ.

ܦܓܘܪܐ ܕܫܬܘܩܐ ܐܪܡܙ ܪܡܙܐ ܒܪ̈ܘܟܝ ܢܫܐ :

ܘܓܠܡܗ ܐܢܘܢ ܕܠܐ ܢܬܬܠܘܢ ܒܓܘ [135] ܦܘܠܓܐ.

335 ⸢ܪܡܙܗ ܚܝܠܬܢܐ⸣[136] ܬܚܝܬ ܡܫܘܚܬܐ ܗܘܢܐ ܬܘܟܐ :

ܘܐܚܕ ܦܓܪܐ ܕܟܠ ܡܪܕܘܬܐ ܕܪܘܚ ܡܠܟܐ.

ܢܦܪܘ ܘܫܓܪܘ ܠܓܡܐ ܒܓܠܝܐ ܕܫܦܠ ܒܢܝܬܐ :

ܘܒܦܓܪܢܐ ܚܘ ܪܘܚܢܐ ܒܪ̈ܘܟܝ ܢܫܐ.

ܦܬܚܘ ܡܫܟܚܬܐ ܕܠܓܒܝܢ [137] ܗܘܘ ܒܩܪ̈ܝܒܝܗܘܢ [138] :

340 ܘܦܪܚܘ ܐܝܟ ܘܓܠܘ ܚܝܠܐ ܕܡܫܒ̈ܚܝܗܘܢ.

ܒܗܕܐ ܦܪܘ ܟܠ ܫܘܠܛܢܗ ܕܡܕܒܪ ܟܠ ܟܠ :

ܘܒܗܢ ܪܡܙܐ ܕܬܘܕܝܬ ܦܘܡܐ ܬܟܒ ܡܢ ܟܠ.

ܒܡܘܪܐ ܚܘܘ [139] ܕܢܐܫ ܠܩܘܒܠ ܐܝܟ ܡܬܩܢܬܐ [140] :

ܘܡܢ ܡܬܬܠܝܐ ܠܟܠ ܡܢ ܡܘܬܐ ܒܣܠ ܢܦܩܗ.

345 ܠܒܢܝܬܐ ܓܠܘ ܒܗ ܟܠ [141] ⸢ܒܫܘܬܗ ܕܚܫܐ⸣[142] ܡܢ ܟܠ :

ܕܠܗ [143] ܣܒܝܢ ܩ̈ܠܝܠܐ ܘܫܪ̈ܝܐ ܡܓܪܬ ܣܘܒܐ.

ܡܛܠ ܠܗ ܕܗܢܐ ܐܝܟ ܕܠܡܠܟܐ ܕܫܠܝܛ ܟܠ ܟܠ :

ܘܦܪܚܘ ܡܘܪܐ ܕܢܫܒ ܡܢ ܠܣܓ̈ܝ ܦܓܪܐ.

ܠܒܢܝܬܐ ܦܪܚܘܗܝ [144] ܣܠܩ ܬܘܕܝܬܐ ܕܡܢ ܬܘܩܢܗ :

350 ܘܒܐܬܐ ܓܠܝܬܐ ܡܛܠ [145] ܠܗ ܫܘܒܚܐ ܕܗܘ ܡܢ ܟܠ

ܒܕ̈ܡܘܬܐ ܬܠܬܐ ܩܡܘ ܘܫܒܚܘ ܟܠ ܡܘܬܒܝܢ :

ܘܟܠ ܚܕ ܡܢܗܘܢ ܒܕܠܗ ܦܪܘ ܟܠ ܫܘܠܛܢܗ.

ܬܠܬܐ ܦܪܚܘ ܬܠܬ ܕܒܢܝܬܐ ܒܗܝܟܠ ܡܠܟܐ :

ܘܦܪܚܘ [146] ܘܐܒܪܘ ܬܠܝܬܝܘܬܐ ܕܚܫܐ ܡܢ ܟܠ.

355 ܦܠܚܘ ܪܡܙܐ ܕܪܒܘܬܐ ܒܡܘܪ̈ܒܝܗܘܢ [147] :

ܘܐܠܦ ܐܢܘܢ ܟܕ ܓܠܝܢܐ ܐܘܪܚܐ ܚܕܬܐ [148].

ܚܐ ܗܘܪܘܣ ܕܫܘܠܡܗ ܡܢ ܐܬܘܪܝܐ :

ܘܐܚܕ ܚܕܬܗ ܟܠ ܡܠܘܐ ܕܠܐ ܚܘܫܒܐ.

ܒܚܪܒܐ ܕܒܥܠܐ [149] ܡܒܪ ܒܥܠܐ [150] ܕܢܒܥܐ ܗܘܐ ܠܗ :

360 ܠܒܥܠܐ ܕܫܒܩ ܕܢܩܠ ܬܓܡܗ ܘܡܕܒܪܝܢ ܟܠ ܟܠ.

[132]⸢⸣ ܦܘܩܕܢܐ ܕܡܫܬܠܡܬܐ C — [133] ܘܠܐ C — [134] ܐܝܟ C — [135] ܒܝܕ CD — [136]⸢⸣ ܪܡܙ ܬܘܟܐܝܬ C — [137] ܠܒܝܢ C — [138] ܒܩܪ̈ܝܒܝܗܘܢ D — [139] ܚܘܝ CD — [140] ܒܪ ܢܫܐ D — [141] ܚܝܠ D —

O command that empowered hesitant faculties;
330 and they did not weaken because of fragile doubts!
Great order the Chaldeans preserved in their minds,
because they did not ask where were the crown and authority of the King.
Bridles of silence the (Divine) Will set on the faculties of (their) soul
and held them in leash so that they would not succumb to doubts.
335 They raced forward serenely with steadfast reason (as their) charioteer
and (solemnly) escorted the body on the chariot conveying the King.
They honored and worshipped the hidden One in the visible one who is lowly in [appearance:
and in the corporeal one they saw the spiritual One by the faculties of (their) [soul.

The Significance of the Magi's Gifts

They opened treasures that were conveying what they signified
340 and offered them and revealed the intent of their meanings.
By the gold, they signified the authority of the One Who reigns over all
and (Who) demands a tribute of oral confession from all.
By the myrhh, they showed first of all that he suffers as (other) mortals (do)
and then (that) he will be raised above death by the power of his Assumer.
345 The incense — they revealed by this the hidden (Nature) of the One Who is hidden [from all,
to Whom rational and dumb beings owe worship of love.
They gave gold to him as the King Who has authority over all
and offered myrhh because it is highly suitable for bodily wounds.
The incense they presented him in lieu of the confession (due) from those whom [He fashioned[30];
350 and by a visible sign, they gave him glory that was more pleasing than all (else).
By (these) three gifts, they comprehended and included all offerings;
and each one of them in itself signified his authority.
(These) three they offered (as) three sacrifices in the temple of the King
and signified and proclaimed the Trinity that is hidden from all.
355 They fulfilled the course of proclamation by their gifts;
and (God) taught them through a revelation (to go home by) a new way.

The Slaughter of the Innocents

Herod saw that the Assyrians had badly duped him,
and he poured out his wrath upon (new-born) infants without pity.
By the slaughter of (these) infants, the iniquitous one believed that he was including
360 the infant whom he had heard (would) wear his crown and reign over all.

[30] Lit., 'from His fashionings'.

142⌜⌝ ܟܣܝܘܬܐ ܕܟܣܝܐ C — 143 ܘܠܗ CD — 144 ܦܪܣܘܗ̇ CD — 145 ܡܪܒ C — 146 ܒܪܘ C — 147 ܕܩܘܪ̈ܒܢܘܗܝ C — 148 ܐܚܪܬܐ BCD — 149 ܕܫܒܪ̈ܐ CD — 150 c. sey. D

ܒܪܬܐ ܕܗܝܡܢܘܬܐ ܡܬܝܩܪ ܗܘܐ ܡܢ ܡܠܘܐܐ :
ܒܗܕܐ ܬܘܒ، ܕܒܗܘܢ ܢܐܡܪ ܗ̄ܘ ܕܐܝܬܘܗܝ.
ܦܩܕ ܘܐܫܬܠܛܘ ܐܪܕܡܝܢܐ ܕܢܐܫܕ [151] ܠܕܡܐ :
ܘܐܪܝܡ ܩܫܬܗ ܥܠ ܡܫܝܚܬܐ ܕܡܪܢ، ܡܫܡܫ.
365 ܒܫܡܐ ܕܒܬܘܠܐ ܡܬܛܠܠ ܗܘܐ ܒܐܪܒܥܐ ܕܝܗܘܕ :
ܘܒܝܬܘܬܐ ܡܬܓܒܪܐ ܗܘܬ ܒܟܠ ܫܢܝܬܐ.
ܪܫܠ ܫܡܫܐ ܘܠܐ ܡܬܒܥܐܐ ܡܢ ܒܪܘܬܗ :
ܕܫܬ ܠܒܢܝܗ̇ ܒܗ ܡܬܚܪܒ ܒܥܠܝܬ.
ܒܫܡܐ ܘܐܠܗܐ ܡܠܝܢ ܗܘܘ ܫ̈ܡܫܘܗܝ [152] ܕܡܘܪܝܬ ܕܘܝܕ :
370 ܒܗ ܐܬܠܝ ܗ̄ܘ، ܡܠܘܬܐ ܥܠ ܒܘܠܝܗ̈ܝܢ [153].
ܗܕܝܪܐ ܕܫܡܝܐ ܗܘܘ ܬܠܘܕܐ ܒܗ ܩ̈ܛܠܝܗܘܢ :
ܘܦܩܠ ܐܢܘܢ ܡܠܟܐ ܒܫܘܒܗ [154] ܐܝܟ ܪܫܝܬܐ.
ܡܘܬܐ ܕܐܒܝܐ ܦܫܩ ܚܝܝܗܘܢ ܡܢ ܫܘܡܠܝܐ :
ܘܐܡܢ [155] ܐܢܘܢ ܠܓܢܘܢ [156] ܚܝܐ ܕܠܐ ܫܘܠܡܐ.
375 ܡܛܠ ܗ̄ܘ ܕܐܬܐ ܕܢܚܝܐ ܠܓܢܣܐ ܕܐܢܫܐ :
ܘܕܪܫ [157] ܐܘܪܚܐ ܕܢܪܕܘܢ ܐܢܫܐ ܒܫܘܥܐ ܠܚܝܐ.
ܡܗܒ ܚܝܘܗܝ ܡܛܠ ܚܝܐ ܕܓܢܣܐ ܠܟܠܢܐ [158] :
ܕܢܦܪܘܩ ܐܢܘܢ ܚܝܐ ܚܕܬܐ ܒܡܠܟܘܬ ܪܘܡܐ.
ܢܚܬ [159] ܚܡܬܗ ܕܝܗܘܐ ܠܕܡܐ ܒܗ ܩ̈ܛܠܝܗܘܢ :
380 ܘܫܒܩ [160] ܕܐܓܒܗ، ܡܢ ܡܚܘܬܐ ܕܓܒܝܐ [161] ܕܡܠܟܐ.
ܠܐ ܓܝܪ [162] ܫܠܡܬ ܪܓܙܬ ܢܟܠܗ ܠܘܬ ܫܘܠܡܐ :
ܕܢܦܩܘܢ ܐܢܘܢ ܪܒܘܐ ܚܡܫܐ ܠܫܘܒܚܐ ܕܝܠܗ.

ܦܠܓ ܡܠܘܐܐ ܕܢܦܫܬ ܚܪܒܐ ܡܛܠܬܗ :
ܘܐܬܬܐ ܠܓܠܝܐ ܐܝܟ ܒܘܕܩܐ ܕܢܒܝܘܬܐ.
385 ܦܪܚܬ ܡܪܝܡ ܐܓܪܐ ܕܓܠܝܢܗ ܠܓܐܪ ܒܓ̈ܠܐ :
ܘܗܒܬ ܕܒܫܐ ܐܝܟ ܢܒܘܫܐ ܠܦܬܚ [163] ܪ̈ܫܡܐ.
ܪܫܡܬܗ ܒܓܒܝܐ ܕܒܢܬ ܐܒܪܗܡ ܥܠ [164] ܗܕ̈ܡܘܗܝ :
ܕܢܬܪܪ ܒܗ ܚܝܠܐ ܪܒܐ ܕܫܘܒ ܒܡ̈ܢܐ.

ܗܐ ܬܫܘܒܬܐ ܕܒܗ ܡܬܓܠܝܐ ܬܫܡܫܬ [165] ܟ̈ܠܝܐ :
390 ܢܒܝܐ ܕܒܗܘܢ ܒܣܦܪܐ [166] ܕܓܪܬ ܐܝܟ ܕܒܣܦܪܐ.
ܬܘ ܚܙܝ ܕܒܠܒܘ ܓܒܘܪܐ [167] ܕܒܣܦܪܐ ܘܪܘܚܐ :
ܘܚܙܐ ܕܒܗܘܢ ܕܓܒܒ [168] ܒܣܦܪܗ ܘܦܩܕ [169] ܕܒܢܝܐ.

A deadly vengeance he was wreaking upon (these) infants
with this intent that with them might perish the one who terrified him.
The Edomite raged and chafed to shed blood
and raised his sword against the retinue of Jacob's ranks.
365 Weeping for infants was heard in the land of Judea,
and the prophecy was fulfilled by the sound of groans.
Rachel weeps and is not comforted in her sadness,
because she saw her sons being slaughtered unjustly.
With weeping and wailing were filled the streets of the city of David,
370 as mothers were wailing over their infants.
(These young) boys became pledges of peace through their murders;
and the King received them in His love as first-fruits.
Temporal death cut off their lives from (their) fulfillment
and summoned them to the bridal chamber of life without end.
375 They died on account of that one who came to bring life to mankind
and (who) opened the way so that men might proceed by sufferings to life.
They gave their lives for the life of the one who gives life to the universe,
in order that he might repay them (with) a new life in the Kingdom on high.
The rage of that one who thirsted for blood was appeased by their murders;
380 and he thought that he was freed of (his) anxiety over the news of the king.
His treacherous desire, however, did not attain fulfillment,
because the (Divine) hidden Will cut through the snares that he had spread.

Jesus' Circumcision

The infant for whose sake the sword was unsheated escaped
and came to a public (manifestation) according to the declaration of prophecy.
385 Mary made satisfaction for her conception to the One Who forms infants
and offered a sacrifice according to the Law to the One Who opens wombs.
She signed him with the seal of the Household of Abraham on his limbs,
in order that there might thereby be confirmed the great covenant that the [Gentiles were expecting[31].

Narsai's Rejection of his Adversaries' Position

Behold, an exposition whereby is uncovered the veil of words!
390 Let us seek whose flesh is it that a hand of flesh has circumcised.
Come (forward), O contentious ones, who have confused the orders of flesh and [spirit;
and let us see who is it ho has sealed his flesh and offered sacrifices.

[31] Lit., 'the great covenant of the expectation of the Gentiles'.

151 ܠܡܟܐܒܢ CD — 152 ܥܩܘܡܐ CD — 153 ܒܘܠܝܗܘܢ D — 154 ܒܣܘܟܐ D — 155 ܘܒܝ C — 156 ܠܥܠܡ C — 157 ܘܕܪܫܘ ABD — 158 ܟܠܐ C — 159 ܢܚܪ D — 160 ܘܩܘܪܒܘ A — 161 ܕܠܒܗ C — 162 ܕܝ CD — 163 ܕܦܠܛ AB; ܕ seems added alt. manu in A — 164 BCD — ܒܡ A — 165 ܬܘܣܬ C — 166 ܐܢܫܐ D — 167 om. sey. BCD — 168 ܕܠܒܗܘܢ C — 169 ܕܦܩܕ C

ܐܝܟ ܗܘ ܕܡܠܬܐ ܥܛܝܦ ܠܗ ܘܗܘܐ ܒܣܪܐ :
ܡܫܝܚܐ ܗ̇ܘ، ܕܐܠܒܫܬ ܕܠܒܝܫܐ ܦܓܪܗ ܒܠܒܘܫܐ ܕܐܢ̈ܫܐ.
395 ܘܐܝܟ ܗܘ ܕܒܛܠ ܠܚܘܪܬܐ ܒܦܓܪܗ ܒܗ̇ܘ ܡܢܐ ܕܗܘܐ :
ܒܗ ܐܫܬܠܡ ܫܘܕܝ̈ ܡܠܟܘܬܗ ܕܠܘܬ ܒܢ̈ܝܐ.
ܐܝܟܢܐ ܗܘ[170] ܕܗܘܘ ܒܡܫܝ̈ܚܐ ܐܢܫ̈ܝܐ ܕܒܝܬ ܐܒܪܗܡ :
ܕܗܐ ܠܘ ܦܓܪܐ ܕܒܝܬ ܐܒܪܗܡ ܒܛܠ ܠܚܒܠܐ.
ܢܛܠ ܡܕܡ ܐܦ ܡܘܠܕܐ ܕܠܘܬ ܕܘܝܕ[171] :
400 ܕܠܘ ܒܪ ܕܘܝܕ ܠܒܪ ܡܢ ܐܒܪܗܡ[172] ܐܠܗܐ ܡܠܬܐ.
ܐܘ ܒ̇ܕܘ[173] ܠܝ ܕܡܫܚ ܦܓܪܐ[174] ܕܒܛܠ ܠܚܒܠܐ :
ܐܘ ܬܘ[175] ܠܦܘ ܘܦܘܫܘ ܡܢ ܚܘܬܪܐ ܕܪ̈ܚܝܡܘܢ.

ܡܢ ܠܚܡ ܐܢܬܘܢ ܒܥܡܠ ܘܐܦܐ ˹ܕܡܠܬ ܒܠܒܐ˺[176] :
ܬܘ ܟܠܘܬܢ ܘܚܘܝܘܢ ܐܘܪܚܐ ܕܚܝܐ.
405 ܡܢ ܚܝܢ ܐܢܬܘܢ ܠܘܬܠ ܢܒܥܐ ܕܡܒܥ ܚܝܐ[177] :
ܡܬܘܚܘ ܘܫܒܚܘܢ ܘܐܘܕܘ[178] ܒܗܝ ܬܕܝܢ ܕܗܘܘ ܚܝ̈.
ܡܠܬܐ ܘܦܓܪܐ ܡܢܐ ܠܝ ܢܫܐ ܙܩܝܦܗ ܕܐܬܝܐ :
ܬܘ ܢܬܠܦ ܒܐܘ̈ܪܚܝ[179] ܢܫܐ ܚܕܐ ܬܘܕܝܬܐ.
ܡܠܬܐ ܐܒܠܒ ܕܗܘܐ ܒܣܪܐ ܠܘ ܒܚܝܠܐ :
410 ܐܠܐ ܕܐܝܟ ܡܠܬܐ ܒܒܣܪܐ ܒܣܝܡܐ ܒܝܠܕܐ.
ܕܐܝܟ ܐܡܪ ܠܘ ܕܐܫܬܚܠܦ ܡܢ ܡܐ ܕܐܝܬܘܗܝ :
ܠܐ ܓܝܪ ܡܢܝܢܐ ܕܢܗܘܐ ܘܐܝܟ ܗܘ ܒܦܘܩܕܢܗ[180].
ܚܕ ܒܐܚܪܢܐ ܡܢܝܢܐ ܕܐܝܟ ܒܣܘܟܐ ܫܠܡܐ :
ܘܚܕ ˹ܐܡܝܢܐ ܡܢܝܢܐ ܕܢܦܠ˺[181] ܗܘ ܒܦܘܩܕܢܗ.
415 ܡܠܬܗ ܕܐܒܐ ܬܚܬ، ܢܦܫܗ ܒܗ ܕܝܢܗ[182] :
ܘܐܝܟ ܚܠܗ ܒܦܓܪܐ ܕܒܢܐ ܕܠܒܬ ܡܪܝܡ.
ܠܘ ܒܐܬܘܬܗ ܬܚܬ، ܢܦܫܗ ܘܐܬܬܐ ܠܝܠܕܐ[183] :
ܝܗܒ ܚܘܒܗ ܒܒܪ ܒܐܚܪܢܐ ܘܦܪܩܗ، ܒܥܡܗ.
ܠܘ ܐܝܬܘܬܐ ܕܒܫܝܢܐ ܡܢ ܟܠ ܡܠܬ ܡܪܝܡ :
420 ܐܢܫܐ[184] ܡܠܬ ܕܕܢܚܐ ܟܠܗ ܠܒܢ̈ܝ ܓܢܣܗ.
ܠܘ ܙܘܥܢܐ ܕܠܐ ܙܘܒܒܐ ܓܝܪ ܐܢ̈ܫܐ :
ܦܘܪܩܢܐ ܗܘ ܕܓܒܪ[185] ܐܢ̈ܫܐ ܕܦܘܪܩܢܐ.
ܐܢܫܐ ܗ̇ܝ، ܡܪܝܡ ܡܢ ܐܢܫܘܬܐ ܕܠܗܘܡܗ ܕܐܕܡ :
ܘܠܗ ܗܘ ܕܕܢܚܐ ܠܒܪܐ ܕܡܢܗ ܒܦܓܪܐ ܘܢܦܫܐ.

[170] om. C — [171] ܐܒܪܗܡ D — [172] ܒܬܘܠܬܐ C — [173] ܒ̇ܕܘ D — [174] ܡܠܬܐ CD — [175] ܬܘܒ C —

If it is (true) that the Word has changed His Being and become flesh,
what is it that compelled Him to seal Himself with the seal of men?
395 And if it is (true) that He received circumcision on His body, on that which He [came to be,
in whom was fulfilled the promise that He spoke to the just?
How is it that the Gentiles have become related to the Household of Abraham,
because behold (it was) not a body of the Household of David (that) received [the seal!
He has then also falsified the promise (made) to David,
400 because it was not a son of David (that) Mary bore but the Word.
Either signify to us whose body is it that received the seal,
or come, learn and desist from the pride (residing) in your minds!

Narsai's Own Doctrinal Position

Why do you wander on a false path concerning the word 'conception'?
Come in our company; and we will show you the way of peace.
405 Why do you aim at the goal that the evil one has set up?
Consider attentively and confess with us the two who have become one.
The Word and the Body [32] the friend of the bridegroom [33] has set up (as) a goal for us.
Come! Let us learn (to make) in the faculties of (our) soul one confession!
"The Word" he has written "became flesh". (He did) not (say) according to Nature,
410 but only that the Word dwelt in flesh — the Hidden in the visible one.
'He dwelt', he said, not that He was changed from what He is;
for it is not possible that He came to be and dwelt in His Person [34].
One can dwell in another in perfect love;
but how can one dwell in his own person?
415 The Word of the Father has abased Himself by means of His (good) pleasure;
and His power dwelt in the pure body which Mary bore.
(It was) not in His (Divine) Essence (that) He abased Himself and came to a birth;
the (good) pleasure of His love abode in another and called him by His name.
(It was) not the (Divine) Essence which is hidden from all that Mary bore;
420 a man she bore who is entirely like the members of his race.
(It was) not the spiritual One who has no structure (that) hands have circumcised;
it was a corporeal being whom the hands of corporeal beings circumcised.
Mary is a human being from the humanity of Adam's race;
and like to her is the child who is from her in body and soul.

[32] Here 'body' is used in figurative sense for the whole man, Jesus.

[33] An allusion to John the Evangelist. Vv. 407-418 are a commentary on *Jn.* 1, 14.

[34] This is an illuminating passage. For the context indicates that Narsai understands ܩܢܘܡܐ as being equivalent to nature. Cf. Introduction, n. 96.

178⌜⌝ ܕܥܠܡܐ ܡܠܟܐ B; ܕܥܠܡܐ ܡܠܟܐ CD — 177 ܪܘܚܐ C — 178 ܘܕܡܘ CD — 179 om. sey. D — 180 ܒܡܣܟܢܗ CD : AB confirmed by ܒܡܣܟܢܘܬܗ v. 414. — 181⌜⌝ ܒܠܚܘܕܘܗܝ ܐܝܟ ܗܘ CD — 182 ܒܟܝܢܐ D — 183 ܠܟܠܐ A — 184 c. sey. A — 185 ܕܓܢܣܘܗܝ C; ܕܓܢܣܗܝ D

425 ܫܡܥܐ ܗܘ̇ ܡܢܗܪ ܒܗ ܢܦܫܬܐ[186] ܒܝܕ ܛܘܦܣܗ̇ :
ܪܒ ܕܝܢ ܡܠܬܗ̇ ܡܢ ܟܠ ܡ̈ܠܝܢ ܕܒܢ̈ܬ ܚܘܐ.
ܕܫܪܐ ܡܠܬܗ̇ ܠܦܓܪܢܐ ܒܦܓܪܐ ܘܢܦܫܐ :
ܘܐܫܪ[187] ܘܫܒܚ ܡܢ ܦܓܪܢܐ ܒܝܕ ܛܘܦܣܗ.

ܕܫܪܐ ܒܗܘ ܠܕܡܘܬܗ ܕܡܢܗ̇ ܐܝܬܘܗܝ :
430 ܘܟܠ ܡܢܗ̇ ܕܠܗ[188] ܡܢ ܙܒܢܐ ܗܘܐ ܪܘܒܒܗ.
ܐܢܫܐ ܗܘ ܟܠܗ ܒܝܕ ܫܘܟܠܠܐ ܕܦܓܪܐ ܘܢܦܫܐ :
ܐܦ ܐܠܗܐ ܗܘ ܕܗܘܐ ܒܡܘܒܪܐ ܠܐܠܗ ܟܠܐ.
ܒܪ ܒܪܬ ܐܢܫܐ ܗܘ[189] ܕܡܢܗ̇ ܐܝܬܘܗܝ، ܒܗ ܪܘܒܒܗ :
ܘܒܪ ܐܝܬܘܬܐ ܗܘ ܕܫܘܐ ܠܗܕܐ ܒܚܝܠ ܢܦܫܗ.
435 ܒܦܓܪܐ ܘܢܦܫܐ ܕܫܪܐ ܠܐܣܝܘܬܗ̇، ܦܓܪܢܝܐ :
ܘܫܘܠܛܢܐ ܫܩܠ ܒܗ ܡܠܟܘܬܐ ܡܠܬܗ ܕܐܒܐ.
⸢ܒܥܠܝܐ ܘܠܬܚܬܝܐ⸣[190] ܘܫܡܝܐ ܦܓܪܐ ܐܢܫܐ ܗܘ ܟܠܗ :
ܘܡܫܡܫܢܘܬܐ ܕܦܩܠ ܥܠܬ ܐܠܗܐ ⸢ܟܠܗ ܗܘ⸣[191].
ܠܐ ܦܘܠܚܢܐ ܕܒܪܐ ܘܒܪܐ ܟܠܗ ܚܘܫܒܢ :
440 ܠܐ ܢܬܒܛܠ ܗܝ̈ܠܘܬܐ ܒܦܘܪܫ ܟ̈ܠܗ.
ܒ̈ܢܝܐ ܐܚܪܢܐ ܬܪܝܢ ܕܦܪܫܝܢ ܚܕ ܡܢ ܚܒܪܗ :
ܠܐ ܦܪ̈ܘܫܐ ܬܪܝܢ ܡܛܠ[192] ܐܢܫܐ ܐܝܟ ܠܐܠܗܘܬܐ[193].
ܚܕ ⸢ܡܕܡ ܐܢܫܐ⸣[194] ܠܡܠܬܗ ܕܐܒܐ ܘܦܓܪܐ ܕܡܢܢ :
ܒܕ ܦܓܪ ܐܢܫܐ ⸢ܠܪܘܚܢܐ ܒܦܓܪܢܝܐ⸣[195].
445 ܚܕܐ ܬܘܕܝܬܐ[196] ܕܠܐ ܦܘܠܓܐ ܡܢܘܬ ܪܒܝܢ :
ܘܡܢܫܗ ܐܢܫܐ ܠܠܗܘܬ ܡܠܟܐ ܡܛܠ ܡܠܟܐ.
ܒ̈ܢܝܐ ܦܪܫܬ ܡܛܠ ܚܫܐ[197] ܘܫܒܝܚܘܬܐ :
ܚܕ ܫܘܫܛܐ ܘܠܐ ܫܘܫܛܐ ܡܠܬܐ ܘܦܓܪܐ.

ܡܛܠ ܡܪܢܢ ܕܠܒܢ ܡܠܬ ⸢ܗܘܐ ܚܪܝܢܐ⸣[198] :
450 ܘܡܛܠ ܗܕܐ ܒܠܝܬ ܬܘܣܦܬܐ ܒܦܘܪܫ[199] ܟ̈ܠܗ.
ܠܝܬ ܠܐܠܗܘܬܐ ܐܚܪܢܐ ܕܒܣܪܐ ܗܪܣܝܘܛܐ :
ܠܗܢ[298] ܪܒܢ ܐܝܬ ܫܘܦܬ ܘܫܘܝܬܐ ܒܡܬܠܢܐ[281] ܕܒܗܠܝܢ.
ܠܐ ܠܗܘܐ ܚܕܬܐ ܐܝܬܐ ܚܕܐ ܡܢ ܟܠܐ :
ܠܐ ܡܫܬܟܚܢ[282] ܐܢܫ ܟܠܐ ܠܗܘ ܡܢ ܒܪܝܐ[203].

[186] om. sey. D — [187] om. ܘ D — [188] ܕܠܐ CD — [128] ܗܘ̇ D — [190] ܒܥܠܝܐ ܘܒܬܚܬܝܐ D — [191]⸢⸣ ܟܠܐ A — [192] ܡܛܠ D — [193] om. sey. A — [194]⸢⸣ ܗܘ ܡܕܡ D — [128] ܒܦܓܪܢܝܐ ܠܪܘܚܢܝܐ D —

425 Mary is equal to (other) females because of her fashioning;
her offspring, on the other hand, is greater than all the offsprings of the [daughters of Eve.
Her offspring is like to (other) corporeal beings in body and soul,
but holier and more glorious than corporeal beings because of his fashioning.
His nature is like that of his mother from whom he exists,
430 but he is more exalted than she because it is not from seed (that he has acquired) [his (bodily) structure.
He is entirely a man because of the wholeness of (his) body and soul;
he is also God because he became the dwelling place for the God of the universe.
He is the son of a woman because from her is the nature of his (bodily) structure,
but he is the Son of the (Divine) Essence because he is equal to this by the power [of his Assumer.
435 In body and soul, he is like to his corporeal brothers;
but in authority, he is equal with the Word, the Offspring of the Father.
In (his) conception and birth and bodily sufferings, he is a man entirely,
but in the glorious things that he has received and inherited, he is the God of the [universe.

The Word and the Body as One

(It is) not a division of Son and son (that) my thoughts have conceived.
440 Let the heretics not find fault with the distinction of my words!
Two natures I have said which are distinct from one another.
(It is) not two persons[35] (that) I am introducing as the faithless (do).
As one, I know the Word of the Father and the Body who is from us,
when I worship the spiritual One in the corporeal.
445 One confession without division my mind offers
and I kiss the garment of the King because of the King.
The natures I have distinguished because of the passion and the glories;
one are the passible and the Impassible, the Word and the Body!

Mary is the Mother of the Second Adam

Because of Mary — concerning whom she bore — there has been a dispute;
450 and for this reason, I have uncovered the veil by distinguishing my words.
The (Divine) Essence does not have a mother of flesh, O heretics!
Why do you stir up the limpidity of truth with the dregs of your iniquity?
(It is) not to a new existence (that) has come The One hidden from the universe!
The Almighty is not limited within a womb!

[35] Cf. Introduction, n. 113.

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198 ܐܝܬܘܬܐ AB — 197 c. sey. CD — 198⌜⌝ ܗܘܘ ܫܢܝܢܐ CD — 199 ܕܦܘܪܫܢ AB — 200 ܡܢ CD — 201 c. sey. D — 202 ܐܣܬܝܦ C — 203 ܡܣܟܐ CD

455 ܐܝܟܢܐ ܗܘ ܡܪܝܡ ܕܐܕܡ ܕܬܪܝܢ ܠܘ ܕܐܝܬܘܬܐ :
ܘܒܕܡܘܬܐ[204] ܐܪܒܥܐ ܠܕܬ ܐܦ ܗܘ ܕܠܐ ܗܘܝܐ.
ܗܘ ܦܘܩܕܢܐ ܕܕܢܚ ܠܐܪܒܥܐ ܘܝܠܕܬ ܠܐܕܡ :
ܗܘ ܓܪ ܓܒܠܐ[205] ܟܕ ܗܘ ܗܕܡܘ̈ܗܝ ܒܕܡܘܬ ܐܕܡ.
ܠܚܘܪ ܕܒܢܝܐ ⸢ܕܣܒ ܒܗ ܐܕܡ⸣[206] ܓܒܠܐ ܕܢܓܠܠ :
460 ܘܡܢ ܣܗܒܐ ܚܒܪ ܐܚܝܐ ܘܐܚܪ ܠܐܕܡ.
ܒܪܒܬ ܦܐܪܐ ܚܕ ܡܕܡܝܐ ܘܫܒܩ ܠܒܢ̈ܘܗܝ :
ܘܒܣܘܡܟܢܐ ܢܩܒ ܐܒܘܬܐ ܐܕܡ ܕܬܪܝܢ[207].
ܒܡܪܝܡ ܓܠܠ ܗܘ ܒܪܬ ܡܠܟܐ ܕܒܬܘ̈ܠܢ[208] ܫܘܐ :
ܬܡܢ ܡܚܘܬܐ ܘܗܘܦܟܐ ܚܝ̈ܐ ܕܓܫܝܢ ܒܠܐ[209].
465 ܒܐܕ̈ܢܝ ܫܘܐ ܙܪܥ ܡܪܘܕܐ ܡܪܬ ܡܚܘܬܐ :
ܘܒܐܕ̈ܢܝ ܡܪܝܡ ܐܟܪܙ ܚܒܪܐ ܥܠ ܬܘܕܝܬܐ[210].
ܒܟܢܬ ܐܣܝܪܐ ܕܒܟ̈ܒܐ[211] ܕܠܕܐ ܢܒܥܗ̇ ܠܚܘܐ :
ܘܒܒܘܪܟܬܐ ܕܠܘܬ ܡܪܝܡ ܥܪܩܗ̇ ܠܠܘܚܡܐ[212].
ܡܛܠ ܐܕܡ ܠܛܠܗ̇ ܠܐܪܒܥܐ ܕܬܘܒܥܐ ܒܢ̈ܝܐ :
470 ܘܒܪܐ ܐܕܡ ܦܠܚܗ̇ ܒܥܡܠܐ ܕܬܬܠ ܥܘܒܠܐ.
ܠܓܒܠܐ ܕܐܥܒܕܬ ܒܓܐܬܐ ܕܒܘܠܐ ܓܒܠܐ ܕܢܣܒܬ :
ܘܢܦܩܗ[213] ܒܪܘܚܐ ܘܦܪܟܗ[214] ܕܗܒܐ[215] ܪܘܚܢܐ.
⸢ܒܢܦܫܐ ܘܦܓܪܐ⸣[216] ܚܠܦ ܡܡܘܬܐ ܘܝܗܒ ܠܚܝܘܬܐ :
ܘܚܙܪ ܐܘܠ ܒܚܕ[217] ܒܪܢܫܐ ܒܦܓܪܐ[218] ܘܢܦܫܐ.
475 ܒܗܕܐ ܬܘܒ، ܥܡܠ ܒܪܢܫܐ ܡܢ ܒܪܬ ܐܢܫܐ :
ܘܐܣܝܗ ܒܪܘܚܐ ܕܢܦܩ ܚܢܘܗ[219] ܡܢ ܫܡܝܐ.
ܘܡܚܒܠ ܙܪܥ ܕܢܓܕܐ ܠܗ̇ ܥܡܟܐ ܠܕܒܝܬܐ :
ܐܝܟܢܐ ܕܓܒܠܐ ܕܡܬܒܕܩ ܒܗ ܓܒܠ ܒܡܘܬܐ :
ܠܠܕܗ̇ ܢܦܘܩܘܗܝ[220] ܡܥܝܢܐ ܘܒܪܐ ܡܠܟܐ ܘܡܪܐ :
480 ܕܡܘܬܐ ܕܚܕܕܐ ܕܗܘܐ ܡܪܐ ܒܪ ܢܫܘܒܗ.
ܘܐܦ ܡܬܬܠܝܢ ܗܕ̈ܝܘܢܐ ܒܥܡܠ ܬ̈ܟܠ :
ܒܚܡܗ ܢܘܦܐ ܕܗܘ ܕܝܬܪܗ ܡܠܬܐ ܘܦܓܪܐ.
ܡܢܗ ܠܘܬ ܕܐܘܦܘܗܝ، ܒܥܡܐ ܕܚܕܕܐ ܘܡܪܐ[221] :
ܒܪ ܐܟܪܝ ܗܘܐ ܕܗܘܐ ܐܝܠ ܐܢܫܐ ܠܘܬ ܐܟܪ ܘܐܠܗܐ.
485 ܐܦ[222] ܐܠܗܐ ܗܘ ܐܝܟ ܐܝܠ ܠܘܬ ܐܠܗܗ :
ܘܐܦ ܒܒܪܐ ܗܘ ܐܝܟ ܦܒܠ ܗܘܢܐ ܕܬܪܝܢ.

[204] om. ܘ D — [205] ܓܒܠܗ C — [206] ⸢⸣ ܕܢܣܒ ܠܐܕܡ D — [207] ܒܐܕܡ CD — [208] ܠܘܬ C —
[209] ܠܐܕܡ D — [210] ܬܪܘܢܬܐ D — [211] om. sey. D — [212] ܠܠܘܚܡܐ B — [213] ܘܢܦܩܗ̇ D —

455 Mary is the mother of the Second Adam, not of the (Divine) Essence;
and like the earth, she has also given birth without intercourse.
That (Divine) command, which gave a sign to the earth and it bore Adam,
depicted an image within her limbs in the likeness of Adam.
The sentence of judgment whereby Adam was condemned (God) has willed to [abrogate;
460 and from the guilty, He made one guiltless, and (this one) made Adam to be [guiltless.
By desire for fruit, the First (Adam) was condemned and condemned his children;
and by constancy (in the face of temptation) [36], the Second Adam gained victory.
By Mary, He abrogated that word (spoken) in the ears of Eve;
there, death; and here, a life that gives life to the universe.
465 In the ears of Eve, the rebel sowed the bitterness of death;
and in the ears of Mary, a vigilant one proclaimed a hymn of thanksgiving.
In the prison of birth pangs, He confined Eve;
and by (His) blessings to Mary, He set aside (His) rebuke.
Because of Adam, He cursed the earth so that it would bring forth thorns;
470 and by the Son of Adam, He cultivated it with peace so that it might give (forth) [glory.
The image which had been tarnished with the filth of iniquity He willed to renew;
and He moulded it in the Spirit and plated it with spiritual gold.
In soul and body, mortals sinned and succumbed to sin;
and He freed them by one man in body and soul.
475 With this intent, He took a man (born) of a woman
and armed him with the Spirit so that he might redeem his race from the strong [one.
And therefore it is right that we name this pure one
the mother of the image in whom there is shown forth the image of the hidden [(Divine Nature).
Her offspring let us call the Messiah and Son, King and Lord,
480 the likeness of the servant who has become Lord by means of his Assumer [37]!
And if the heretics stumble upon the path of my words,
with that one they will be contending whom I have called the Word and the [Body.
From him, I have learned to call him by the name of Servant and Lord,
when he was saying: "Behold, I am going to my Father and my God" [38]!
485 If he is God, how does he go to his God;
and if he is the Maker, how has he received a second existence?

[36] This theme is developed in homilies 21 and 22 on 'The Temptation In The Desert' (*C 71*, pp. 261-278; and *B.M. 5463*, f. 97b-102a). They indicate that, though salvation is ultimately effected by the Divinity, the free human effort of the Second Adam is also required.

[37] Cf. Theodore of Mopsuestia, *Hom. Catech.* 8, 15 (Tonneau, p. 209).

[38] Cf. *Jn.* 20, 17.

214 ܘܦܘܪܥܗ D — 215 ܒܕܡܘܬܐ C — 216-216 ܒܦܘܪܢܐ ܘܢܨܚܢܐ C — 217 ܚܕ CD — 218 ܕܦܘܪܢܐ C —
219 ܠܓܢܣܗ C — 220 ܢܘܪܝܗܝ D — 221 ܘܒܪܐ CD — 222 ܘܐܦ C

ܠܝܬ ܐܠܗܐ ܠܐܠܗܘܬܐ ܡܪܟܝܢܐ :
ܘܠܝܬ ܒܒܪܝܐ ܠܡܬܚܡ ܒܠܐ ܒܠ ܓܘܪ̈ܦܝܢ.
ܥܠܘ ܠܐ ܬܘܡܝܢ ܒܪܡܘܬ ܠܓܝܢ ܐܦ ܡܪ̈ܘܡܝܢ :
490 ܘܠܘ ܢܘܣܘ ܡܠܠ ܡܢ ܬܟܠܬܥܐ ܕܓܘܪ̈ܦܝܢ.

ܠܝ ܠܐ ܢܗܘܐ ܕܠܟܘܢ ܢܥܠܡ ܐܠܐ ܠܡܫܬܐ :
ܘܡܘܬܐ ܘܫܢ̈ܐ ܠܐ ܦܪܥܝܢ ܠܝ ܡܢ ܬܘܒܠܝ.
ܠܐ ܡܬܒܠܒܠ ܢܗܘܪܐ ܒܫܥܒܐ ܕܢܒܪ ܗܘ ܠܗ :
ܘܠܐ ܡܬܚܫܠܐ ܬܘܕܝܬ ܢܦܫ ܒܗ ܕܐܦܩܐ.
495 ܚܕܐ ܬܘܕܝܬܐ ܕܚܕ ܐܠܗܐ ܡܫܝܚܐ ܒܢܦܫ :
ܕܐܝܬܘܗܝ ܡܢ ܡܬܘܡ ܐܒܐ ܕܐܝܬܘܗܝ ܕܠܐ ܫܘܠܦܐ.
ܕܐܝܬ ܠܗ ܐܝܕܐ ܕܐܠܝܢ ܡܢܗ ܒܬܘܒܐ ܒܠܡ :
ܘܕܠܝܬ ܙܒܢܐ ܒܗ ܠܗ ܠܐܝܕܗ ܥܪܝܪܐ ܠܝ :
ܕܐܝܬ ܬܘܒ ܙܘܥܐ ܡܘܡܐ ܕܡܢܗ ܠܐ ܦܠܝܓ ܣܡ :
500 ܘܓܢܘܐ ܒܒܢܗ ܒܟܠܗܝܢ ܕܦܢܝܐ ܐܠܗܘܬܐ.
ܡܕܝܢ ܬܘܒ ܒܗܕܐ ܕܗܘܬ ܒܫܘܠܡ ܙܒ̈ܢܐ :
ܕܦܪܩ ܒܒܪܗ ܘܫܝܢ ܒܡܢ ܪܘܡܐ ܘܡܘܡܝܐ.
ܒܒܪܗ ܐܡܝܪܬ[223] ܡܠܬܐ ܕܡܢܗ ܘܦܓܪܐ ܕܡܢܢ :
ܚܕ ܙܘܥܐ ܘܚܕ ܦܓܪܐ ܒܫܝܢܐ ܘܓܠܝܐ.
505 ܬܪܝܢ ܒܫܝܢܐ[224] ܕܡܘܬܐ ܕܒܪܐ ܘܕܒܒܪܐ :
ܚܕ ܒܐܝܬܘܬܐ[225] ܕܐܝܟܐ ܘܢܦܩ ܕܠܗ ܒܕܠܗ.
ܠܗ ܗܘ ܦܐܝܢ ܒܠ ܡܕܒܪܬܐ ܠܡܬܚܡ ܒܠܐ.
ܕܫܒܚܐܝܬ ܕܝܢ ܕܠܗ ܠܗܬ ܡܕܒܪܗ ❖

[223] ܕܐܡܪܬ C — [224] c. sey. D — [225] ܒܐܝܬܘܬܐ C

The Divinity has no God, O heretic!
And the Fashioner of the universe has no Maker! Cease your blasphemies!
Be silent! Do not shout out like Legion, the leader of your ranks!
490 Go! Rest a little from your blasphemous struggle!

Narsai's Confession of Faith

For us, let it not be that we should agree with you but with the truth!
Neither death nor life (will) separate us from our trust[39]!
Light does not mingle with darkness because it is a stranger to it;
and the confession of our soul does not mix with (those that are) false.
495 One confession of one God is fixed in our soul,
because He is eternal as He is without change!
That He has an Offspring who is born from Him is written in our heart;
and that there is no time between Him (and) His Offspring is certain to us.
That the Spirit is also a Person Who (proceeds) from Him, we do not doubt;
500 and He is equal with Him in everything that He possesses divinely.
We also confess in that which came to pass at the fulness of the ages —
that He has redeemed us by His Son and reconciled with us the height and the [depth!
"By His Son" I have said (signifying) the Word Who is from Him and the Body [Who is from us;
one, spiritual; and the other, corporeal; the Hidden and the visible.
505 Two in nature: the likeness of a servant and that of the Maker;
One in the (Divine) Essence, Who has willed (to) honor his (nature) with His [Own.
To him becomes all knowledge[40] (as) the Fashioner of the universe,
because wisely He has led His (creation) to knowledge of Himself!

[39] Cf. *Rom.* 8, 38-39.
[40] Lit., 'all knowledges are fitting'.

II

ܡܐܡܪܐ ܕܕܢܚܗ ܕܡܪܢ

ܒܥܘܬܐ ܒܪܝܟ ܡܒܘܥܐ ܕܪܕܐ ܟܠ ܡܘܕܝܢ[1]
ܘܐܫܬܝ ܐܕܡ ܘܡܒܪܬ ܨܗܝܘܬܗ.
ܐܚܪܢ:
ܫܠܡܐ ܡܠܠܐ ܫܒܚܐ ܒܘܪܟܐ ܕܢܬܠܘܢ ܠܐܕܡ :
ܘܢܪܘܢ ܪܘܚܐ ܒܡ ܡܫܒܚܢܐ ܕܫܦܝܪܬ ܡܕܪܗ.

ܕܟܝ ܠܗܘܢ ܡܐܢܐ ܕܫܦܐ ܡܢ ܕܝܫܐ :
ܘܚܫܡܗ ܒܘܪܟܐ[2] ܘܗܘܐ ܟܠܗ ܠܢܦܫ ܚܝܐ.
ܕܪ ܗܕܡܐ ܒܡܫܡܐ ܕܡܕܝܢܐ ܡܬܚܙܝܢܐ :
ܘܢܦܫ ܪܘܚܐ ܕܠܐ ܡܬܚܙܝܐ ܒܡܬܚܙܝܢܐ.
5 ܐܘ ܓܢܒܐ ܕܒܫܡ ܚܠܐ ܕܐܘܟܡܢܘܬܗ :
ܘܫܒܗ ⌜ܠܥܦܘܪܐ ܕܦܐܝܘܬ ܓܠܝܢܗ⌝[3] ܠܒܫܗ ܡܢ ܕܦܐ.
ܒܐܘܟܡܢܘܬܐ[4] ܕܡܫܡܬܘܬܐ ܕܠܒܪ ܦܐܝܢ :
ܘܠܫܢܐ ܡܫܝܚܝܢ ܫܦܝܪܐ ܕܬܘܫܡܫܬܗܝܢ.
ܒܐܘܟܡܢܘܬܐ ܕܐܠܗܘܬܐ ܕܠܒܫܗ ܦܐܝܢ :
10 ܘܒܪܬܐ ܐܝܟ ܬܫܒܘܚܬܐ ܠܒܫܬܐ.
ܡܐܢܐ ܒܫܦܐ ܒܒܪ ܠܒܫ ܓܠܝܢ ܟܠܐ :
ܦܓܪܐ ܒܠܝܐ ܘܢܫܒܐ ܒܫܘܬܐ ܚܕ ܒܪܢܫܐ.
15 ܒܒܪ ܒܪܢܫܐ[5] ܡܢ ܕܝܫܐ ܕܫܦܝܪ ܒܚܝܠܗ[6] :
ܘܩܡ ܕܠܒܫ ܡܢ ܒܫܝܢܬܐ[7] ܕܕܒܘܬ ܚܝܠܗ.
ܗܡ ܡܦܪܐ ܩܢܐ[8] ܚܝܘܬܐ ܒܡܫܬܐ ܘܫܦܝܪܐ[9] :
ܕܢܬܠ ܚܝܐ ܠܒܫܘܬܬܐ[10] ܒܚܝܠ ܚܝܘܬܗ.
ܘܗܪ ܒܥܘܐ ܩܢܐ ܒܥܘܢܐ ܒܬܚܝܢ ܦܓܪܐ :
20 ܘܫܦܪ ܡܕܪܐ ܒܗܠ ܢܒܝܬܐ ܕܪܘܚܐ ܚܝܐ.[11]
ܩܠܠ ܚܝܐ[11] ܒܡܫܠ ܡܕܪܐ[12] ܡܠ ܬܫܒܘܚܬܐ :
ܘܒܫܡܐ ܘܐܬܘ ܫܠܠܐ ܘܚܝܫܐ ܠܗܠ ܢܒܝܬܗ.

[1] CD — ܡܘܣܝܢ AB — [2] ܪܘܚܐ C — [3]⌜⌝ ܠܟ ܠܗܘܢ ܕܦܐܝܘܬ ܫܦܝܪܗ C — [4] ܒܐܘܟܡܢܘܬܗ D — [5] ܒܪܘܚܐ D — [6] ܒܚܝܠܬܐ D — [7] ܒܫܘܝܬܐ CD — [8] ܡܠܐ D — [9] om. ܘ CD — [10] ܒܗ

II

A HOMILY ON THE EPIPHANY OF OUR LORD

Refrain : Blessed be the 'Spring'[1] that flowed unto the Jordan
and (from which) Adam drank and his thirst was quenched.

My brothers :

The Creation Of Adam

A rational image[2] the Creator willed to fashion for Adam;
and He mixed a spirit with the colors of his lowly clay.
He fashioned, first of all, an earthen vessel from dust
and anointed it with a spirit; and the whole became a living being[3].
5 He depicted limbs on the coloured visible clay
and breathed an invisible spirit into (this) visible being.
O Painter Who has concealed His artistic power
and set the beauty of His fair image within a tablet (of clay)!
According to mortal art[4], exterior (qualities) charm
10 and show viewers the beauty of their fashionings.
According to divine art, interior (qualities) charm;
and the exterior are but a covering for the interior.
A twofold vessel the Fashioner of the universe made for our nature :
a visible body and a hidden soul — one man.
15 He made the exterior from dust that is lowly to look upon
and fashioned the interior from the secret (recesses) of His majestic power.
He placed the precious (part), that contains life, in the mortal and lowly (clay),
in order to give life to mortality by the power of its vitality.
The interior (part), containing intelligence, vibrated on the strings of (man's) body;
20 and the clay became pleasing because of the melodious sound of the living spirit.
The living one chanted in the temple of clay a hymn of praise;
and there assembled and came rational and dumb beings at the sound of its [melodies.

[1] An allusion to Christ. For the sense of this refrain, cf. v. 231 where Narsai describes Jesus as 'the spring who enables mortality to drink the water of life'. — Variant AB : John — CD Jordan. Cf. Introduction p. 17.

[2] For the meaning of Adam as the image of God, cf. Introduction, n. 85.

[3] Lit., 'a living soul'. This appears to be a reference to Gen. 2, 7 or 1 Cor. 15, 45.

[4] Lit., 'in the artistry of mortality'.

ܡܥܘܬܐ C; ܡܥܘܬܘܬܐ D — [11] c. sey. D — [12] ܡܥܪ̈ܗ D

ܡܢ ܡܫܘܬܐ ܕܒܕܡܘܬ ܓܠܝܐ ܒܗ ܦܠܛܝܢ :
ܘܒܓܘ̈ܪܬܗ [13] ܬܗܘܪ ܪ̈ܘܚܢܐ ܘܦܓܪ̈ܢܝܐ.
25 ܒܟܠܐ ܪܘܚܢܐ ܗܘ̣ ܫܘܦܪܗ ܕܓܠܝܐ ܕܪܘܚܢܐ :
ܘܫܠܡ ܟܘܠܐ ܒܕܡܘܬ ܓܐܬܐ ܥܠ ܓܘ̈ܪܬܗ.
ܘܒܗܘ ܡܫܬ̈ܝܢܐ ܕܦܓܥܘܬ [14] ܢܦܫܗ ܕܝܠܗ ܦܓܪܐ :
ܘܚܝܐ ܠܒܘܫܐ ܕܡܫܘܬܬܐ ܒܐܘܒܠܐ ܕܡܫܝܚܗ.
ܠܫܬܗ ܣܗܝܬܐ ܠܥܡ ܣܘܬܐ ⸢ܕܓܠܡ ܡܠܟܐ⸣ [15] :
30 ܘܪܡܫܬ ܒܥܡܗ [16] ܣܒܠܐ [17] ܘܡܘܬܐ ܥܠ ܗ̈ܕܡܘܗܝ.
ܐܫܬܝ ܘܟܠ ܒܥܓܢܐ [18] ܕܪܘܚܢܐ ܒܡܫܘܬܬܐ :
ܘܕܫܗ ܡܘܬܐ ܘܢܒܠ ܫܘܦܪܐ ܕܡܠܠܘܬܗ.
ܐܗܠ ܘܓܣܝܢ ܐܦ ܣܘܪܗ ܥܠ ܡܘܒܒܗ :
ܘܦܣܩ ܣܒܪܐ ܕܠܐ ܡܬܚܙܐ ܡܢ ܚܘܒܠܗ.

35 ܡܠܟܐ ܕܚܝܐ ⸢ܕܐܗܠܐ ܒܢ̈ܫܐ⸣ [19] ܒܓܠܡ ܓܠܝܗ :
ܣܡ ܥܠ ܓܠܝܗ ܕܠܐ ܢܓܠܐ ܡܢ ܡܪ̈ܢܝܐ.
ܓܠܝܐ ܒܓܕܪ ܫܘܠܛܢ ܡܠܟܐ ܒܝܕ ܓܠܝܘܬܗ :
ܘܒܓܘ̈ܪܬܗ ܡܫܘܐ ܫܘܦܪܐ ܕܗܘ̇ ܕܐܘܩܡܗ.
ܒܓܠܝܗ ܕܐܕܡ ܡܬܚܘܐ ܗܘܐ ܫܘܠܛܢ ܡܪܗ :
40 ܘܒܓܘ̈ܪܬܗ ܡܬܒܕܩ ܗܘܐ ܚܝܠ ܒܣܝܡܘܬܗ.
ܘܕܢܦܠ ܐܕܡ ܘܢܒܠ ܡܘܬܐ ܓܠܡ ܓܘ̈ܪܬܗ :
ܫܕܪ ܡܠܟܐ ܚܝܐ ܘܪ̈ܚܡܐ ܕܢܣܒܘܚܝܗܝ.
ܬܪܝܢ ܐܬܝܕܐ ܕܫܝܢܐ ܫܕܪ ܠܐܝܩܪ ܓܠܝܗ :
ܘܐܒܪܪ [20] ܒܐܪܒܐ ܥܠ ܚܕܬܐ ܠܡܫܘܬܬܐ.
45 ܒܝܕ ܬܘܡܝܗ ܓܠܐ ܠܒܢ̈ܝܐ ܚܝܠ ܒܣܝܡܘܬܗ :
ܒܚܕܬܗ ܚܘ̣ ܐܘܚ̱ ܒܗܬܪܐ ܕܚܘܒܗ.
⸢ܪܒܪܡ ܣܓܝ⸣ [21] ܥܡ ܚܕܬܗ ܡܢ ܬܘܡܝܗ :
ܕܢܬܗܪ ܐܘܚ̱ ܠܡܫܝ̈ܚܐ ܕܒܥܐ ܪܚܡܗ.
ܒܝܕ ܬܘܡܝܗ ܐܣܝܪܝܢ ܗܘܘ ܡܢ ܫܘܪܝܐ :
50 ܘܒܚܕܬܗ ܐܦܓܝܚ ܐܘܚ̱ ܕܒܡܫܝܪܝܢ ܗܘܘ.
ܢܫܬ ܓܒܝܗ ܠܬܘ ܬܘܡܝܗ ܒܚܘܒܐ ܕܦܐܐ :

ܘܓܪ ܥܠ ܕܦܐ ܕܦܓܪܗ [22] ܕܐܕܡ ܐܕܡ ܕܬܐܡ.

[13] Cf. p. 32. — [14] ܕܫܘܦܪܗ D — [15] ⸢⸣ ܕܓܠܝܐ ܕܡܠܟܐ D -- [16] ܒܥܡܗ̇ CD — [17] ܗܒܠܐ D — [18] ܢܥܓܢܐ CD — [19] ⸢⸣ ܐܗܠ ܒܢܫܐ C — [20] ܘܐܒܪܪ D — [21] ⸢⸣ ܒܚܕܬܗ ܪܒܪܡ C — [22] om. ܕ D

The mortal one stood like a statue within a palace;
and over his features marveled spiritual and corporeal (beings).

The Corruption of Adam's Image

25 For a short time, there remained the beauty of the temporal image;
but there arose a vile-like iniquity over its features [5].
The beautiful colors of his soul faded because of (his) desire for fruit;
and he acquired the color of mortality by (his) eating of it.
Sin effaced the name of life (belonging to) the royal image
30 and inscribed on his name corruption, and death upon his limbs.
(The image) became tarnished and wasted away for a long time in (his) mortal [condition;
and death trampled him and corrupted the beauty of his rational being.
His ill-wisher mocked and also laughed at his humiliation;
and he lost hope that he would be renewed from his corruption.

The Renewal of Man

35 The King Who saw that the evil ones mocked His foremost image [6]
took pity upon His image lest it be (further) outraged by the insolent.
The image proclaims the royal authority by his visible (aspect)
and, by his features, shows the beauty of the One Who constituted him.
In Adam's image was shown the authority of his Lord;
40 and, in his features, was signified the power of His hidden (Divine Nature) [7].
And because Adam fell and death corrupted the image (function) of his features,
the King sent 'Pity' and 'Mercy' [8] to raise him up.
Two messengers of peace He sent to honor His image,
and He proclaimed on earth a message of renewal for mortality.
45 In his fashioning, He revealed to creatures the power of His hidden (Divine Nature),
(while), in his renewal, He showed them the wealth of His love.
He exalted much more the name of his renewal than his fashioning,
so that He might make the heavenly ones marvel over how much He loved him.
50 In his fashioning, (the angels) were bound (in kinship) [9] from the beginning;
and in his renewal, He gladdened those who were sad.

The Fashioning of The Second Adam

His (good) pleasure descended unto (one) whom He fashioned in fitting love [10];
and He depicted on the tablet of Adam's body, a Second Adam.

[5] A poetic description of Adam's fall in Paradise. Cf. I, 25-40.

[6] Lit., 'the image of His image': example of Syriac superlative.

[7] Lit., 'in the power of His hiddenness'. Throughout the homily, this word signifies the transcendent Nature of the Divinity.

[8] 'Pity' and 'Mercy' are titles used by Narsai in this homily to designate John the Baptist and Christ. Cf. vv. 109-110.

[9] An allusion to man as the bond of the universe. Cf. Introduction, n. 86.

[10] Lit., 'unto His fashioning'.

ܒܨܠܡܗ ܕܐܕܡ ܨܪܗ ܠܐܕܡ ܒܡܫܟܐ ܕܥܦܪܐ [23] :
ܘܫܘܬ ܠܐܕܡ ܘܠܝܠܕܬܗ ܟܕ ܒܪ ܐܕܡ.
55 ܢܣܒ ܡܢ ܒܪܝܬܐ ܐܕܡ ܕܬܐܪܢ ܐܝܟ ܕܡܢ ܐܪܥܐ :
ܘܕܒܪܗ ܟܠܗ ܠܘܬ ܡܕܒܪܐ ܕܝܠܕܬ ܐܪܥܐ.
ܒܦܓܪܐ ܘܢܦܫܐ ܓܘܐ ܥܡ ܐܕܡ ܐܕܡ ܕܬܐܪܢ :
ܘܒܥܘܠܡܐ ܡܪܐ ܗܘ ܕܐܕܡ ܘܕܝܠܕܬܗ.
ܓܘܐ ܒܒܢܝܐ ܘܪܒ ܒܐܝܡܪܐ ܡܢ ܟܠ ܕܗܘܘ :
60 ܘܦܩܕ ܚܢܢܐ ܕܦܩܕ ܒܨܠܡܗ ܘܡܪܝܡܗ [24] ܡܪܐ.
ܒܡܫܝܚܘܬܐ ܪܒ ܡܢ ܐܕܡ ܐܕܡ ܕܬܐܪܢ :
ܘܠܐ ܡܬܦܣܩ ܥܡ ܕܒܢܝܐ ܕܪܓܐ ܕܡܨܠܝܢ.
ܡܛܠ ܨܠܡܗ ܕܠܐ ܐܬܫܠܛ ܒܪܒ ܐܢܫܐ :
ܘܡܚܝܒ ܠܗܘܢ ܕܡܚܝܢܐ ܗܘܘ ܒܪܘܚܗ.
65 ܗܘ ܒܠܣܘܟܗ ܦܩܠ ܘܗܪܬ ܥܡ ܡܪܘܬܐ :
ܕܡܚܝܢܐ ܘܐܪܡܝܐ ܠܗ ܢܫܬܡܥܘܢ.
ܚܝܠܗ ܦܩܕ ܕܐܕܡܝܐ ܗܘ ܡܢ ܐܪܡܝܐ :
ܘܥܡ ܥܘܠܡܗ ܦܓܪܐ ܘܡܢܪܐ ܕܐܠܗܝܐ ܗܘ.
ܐܪܡܝܐ ܗܘ ܡܛܠ ܦܓܪܐ ܘܢܦܫܐ ܕܐܢܫܐ :
70 ܘܡܚܝܢܐ ܗܘ ܕܗܘܐ ܒܡܘܪܐ ܠܐܠܗܐ ܒܠܐ.

ܐܪܡܝܐ ܘܡܚܝܢܐ ܗܘܘ ܒܪܘܚܗ :
ܘܐܟܢܐ ܘܪܘܚܐ ܢܬܡܟܢ ܩܠܐ ܘܫܡܥ ܕܒܪܐ ܗܘ.
ܠܟܠܐ ܐܬܓܒܪܐ ܡܢ ܪܘܚܐ ܘܦܓܪܢܝܐ [25] :
ܕܢܗܘܘܢ ܦܘܡܐ ܡܚܝܢܐ ܘܐܪܡܝܐ ܥܠ ܡܐܬܝܬܗ.
75 ܢܛܪ ܐܢܘܢ ܐܦ ܠܐܬܓܒܪܐ ܕܒܪܘܪܬܗ :
ܘܪܚܡ ܐܢܘܢ ܠܒܪܝܬܘܗܝ ܠܟܢ ܚܝܐ.
ܠܟܠܐ ܢܘܚܢ ܡܢ ܐܪܡܝܐ ܘܠܐ ܕܒܬܝܒ :
ܘܫܕܪ ܚܢܢܐ ܘܐܒܪ [26] ܒܨܠܡܗ ܕܠܐ ܗܘܒܐ.
ܗܘ ܐܬܓܒܪܐ ܕܐܒܪ ܒܨܠܡܐ ܒܟܕܢ ܡܪܝܡ :
80 ܗܘ ܓܕܡ ܠܗ ܐܦ ܠܒܪܢܫܐ ܒܠ ܢܘܣܢ.
ܚܕ ܪܘܚܢܐ ܐܢܬ، ܫܒܪܬܐ ܕܒܒܪܐ ܘܡܪܐ :
ܘܐܒܪ ܨܠܡܐ ܠܒܬܘܠܘܬܐ ܘܠܒܪܘܬܐ.
ܫܒܩܐ ܒܨܘܪܐ ܡܨܠܝܢ، ܕܢܒܗ ܒܣܘܟܐ ܘܦܓܪܐ :
ܘܓܠܐ ܠܟܠܗܘܢ ܘܡܚܒ ܡܠܐ ܕܓܒܪ ܒܨܠܡܐ [27].

[23] BCD — ܕܡܟܪܐ A — [24] ܕܡܪܝܡܗ A — [25] ܘܡܢ ܦܓܪܢܝܐ CD — [26] ܘܫܕܪ CD — [27] ܚܢܢܐ D

In the (same) order as Adam, He depicted a (Second) Adam with the color of
[(His Divine) Will,
and renewed Adam and his offspring through (this) Son of Adam.
55 The Second Adam came forth from the womb as from the earth;
and he is entirely like that First (Adam) whom the earth bore.
In body and soul, the Second Adam is equal with the (First) Adam;
but in authority, he is the Lord of Adam and his offspring.
He is equal in nature, but greater in honor than all those who have come to be;
60 and the witness is the vigilant one [11], who announced his conception and called
[him 'Lord'.
In many (ways), the Second Adam is greater than Adam;
and the rank that he attained (can) not be compared with that of (other)
[creatures.
His conception is exalted because it has had no connection with human seed;
and his birth is glorious because heavenly beings were its heralds.
65 He alone has received and inherited the name of lordship,
so that heavenly and earthly beings might obey him.
His nature testifies that he is an adamite from earthly beings;
but the name of his authority cries out and proclaims that he is divine.
He is earthly because of (his) human body and soul,
70 and he is heavenly because he has become the dwelling place for the God of the
[universe.

Gabriel's Appearance To Zechariah

Earthly and heavenly beings were his heralds;
and the Father and the Spirit have confirmed (their) words and shown that he
[is the Son.
He chose messengers from spiritual and corporeal beings,
so that heaven and earth might become spokesmen [12] concerning his oming.
75 He also honored the messengers proclaiming him [13]
and exalted them as they were declaring him before on-lookers.
He chose John from (among) eathly beings (to be) 'the Voice' of whom it is
[written (in Scripture);
and He sent a vigilant one, and he proclaimed his conception (which was) not
[expected.
That (same) messenger who proclaimed conception to the ears of Mary
80 also informed Zechariah about John.
A spiritual one brought tidings of the Servant and the Lord
and proclaimed conception for the virgin and the sterile one [14].
To the lot of the elderly (and) sterile (Zechariah) it fell to serve (as priest) in
[the Holy of Holies;
and he fulfilled his office and heard a voice proclaiming conception.

[11] Cf. I, n. 19.
[12] Lit., 'mouths'.
[13] Lit., 'of his proclamation'. The following lines up to 110 are a free rendition of *Lk.* 1, 5-23 and 57-64.
[14] Lit., 'for virginity and sterility'.

85 ܒܡܘܒܠܐ ܕܒܐ ܗܘ ܢܦܫܗ ܪܘܚܢܐ :
ܘܝܗܒ ܘܐܬܟܠܗ ܐܪܒܥܝܢܐ[28] ܒܝܘܡ ܦܐܝܐ.
ܠܒܒ ܒܢܝܐ ܠܦܘܪܩܢܐ[29] ܒܡܠܐ ܢܘܚܐ :
ܕܠܐ ܠܟ ܬܕܚܠ ܕܒܠܬ ܫܘܠܐ ܗܿ، ܡܐܬܝܬܝ، ܐܕܪܟܝ.
ܦܒܠ ܒܣܘܟܐ ܕܒܢܝܐ ܕܐܬܪܝܟܝ ܘܕܪܒܝܟܝ :
90 ܘܓܠܝܘ ܐܕܪܝܟܝ ܕܐܦܩܐ ܠܟܝ ܐܓܪܐ ܕܥܡܠܝܟܝ.
ܦܒܠ ܦܐܪܐ ܚܠܦ ܕܒܢܝܬܟܝ ܘܒܬܘܠܬܟܝ :
ܡܢ ܐܠܝܫܒܥ ܣܒܬܐ ܒܪܬܐ ܕܡܠܬܐ ܘܬܘ ܗܪܡܝܗ.
ܣܒܐ ܒܪܐ ܫܡܥ ܥܠ ܒܝܬܐ ܕܠܐ ܒܢܝܐ :
ܘܐܘܣܠ ܣܒܪ ܒܒܗ ܪܚܡܗ ܕܐܝܟ ܬܗܘܐ.
95 ܚܙܐ ܪܘܚܢܐ ܠܦܘܪܩܢܐ ܕܢܪ ܒܚܝܠܗ :
ܘܬܒܢܝܗ ܒܡܬܘܡܐ ܕܠܐ ܢܬܒܣܡ[30] ܒܠ ܡܐ ܕܫܡܥ.
ܐܫܪܗ ܒܢܪܐ ܒܬܪܝܢ ܙܒܢܘܗܝ ܒܡܠܬܐ ܘܫܡܒܐ :
ܕܢܗܘܐ ܫܬܘܗ ܐܦ ܢܫܘܬܗ ܣܗܕܐ ܕܝܠܗ.
ܠܐ ܗܘܐ ܒܣܡܬܐ ܕܒܠ ܦܘܠܓܐ ܒܠܝܗ، ܕܢܒܠܠ :
100 ܒܡܠܬܐ ܐܫܪܗ ܕܡܐ ܕܡܬܠܒܠܐ ܢܗܘܐ ܒܠܝܫ.
ܠܐ[31] ܦܐܝܐ ܗܘܬ ܕܬܗܘܐ ܢܫܬܒܐ ܚܘܐ ܕܚܙܝܐ :
ܕܠܐ ܢܗܘܐ ܠܗ ܐܝܟ ܒܪܘܪܐ ܕܫܡܝܢܬܗ.
ܫܬܘܗ ܐܠܦ ܠܒܢ̈ܝ ܒܒܗ ܚܘܐ ܒܣܘܟܐ :
ܘܫܪܪ ܐܘܟܝ ܕܠܐ ܢܬܦܠܓܘܢ ܡܐ ܕܡܬܦܫܡ.
105 ܢܪܚܐ ܬܫܒܚܐ ܐܫܪܗ ܒܢܪܐ ܒܝܘܚܢܐ ܕܫܬܘܩܐ :
ܒܕܡܐ ܕܐܦܪ، ܒܘܟܐ ܒܢܪܐ ܐܝܟ ܫܘܕܝܗ.
ܫܠܡ ܒܟܒܪܐ ܡ̈ܠܐ ܕܫܡܥ ܡܢ ܪܘܚܢܐ :
ܘܦܒܠ ܦܐܪܐ ܘܡܠܠ ܘܫܡܥ ܘܦܪܥ ܫܘܒܚܐ.
ܚܒܝܗ ܒܫܡܥܐ ܐܝܟ ܡܐ ܕܝܠܦ ܡܢ ܓܠܝܢܐ :
110 ܚܙܐ ܕܢܓܕܪ ܪ̈ܚܡܐ ܕܚܝܠ ܠܒܢ̈ܝܫܐ.

ܢܦܩ ܢܘܚܝ ܒܐܝܓܪܬܐ ܕܢܪܩ ܡܠܒܐ :
ܘܢܓܕܗ ܪܒܝܐ ܠܘܬ ܕܪܫܐ ܪܘܚܢܐ.
ܫܢ̈ܝܐ ܬܠܬܝܢ ܒܚܘܪܒܐ ܕܠܒܪ ܡܬܪܒܐ ܗܘܐ :
ܒܪ ܡܬܗܠܟ ܒܫܬܩܬܐ ܕܒܪܘܪܬܐ.
115 ܒܗܕܐ ܬܘܒ، ܢܓܕܗ ܪܒܝܐ ܡܢ ܓܘ ܫܘܩܐ :
⌜ܕܒܚܝܠܐ ܪܘܚܢܐ⌝[32] ܢܕܪܫ ܚܘ̈ܠܗܝ،
ܠܒܪ ܡܢ ܐܢܫܐ ܡܬܪܒܐ ܗܘܐ ܒܚܝܠ ܡܚܘܬܐ :

[28] ܦܘܪܩܢܐ C; ܣܒܐ ܒܪܐ D — [29] ܠܐܪܒܥܝܢܐ D — [30] ܢܬܦܠܓ D — [31] ܕܠܐ C —

85 In great glory the spiritual one showed himself;
and the earthly one was shaken and terrified at his comely splendor.
The vigilant one encouraged the corporeal one with a gentle voice:
"Do not fear, because it is for the sake of peace my coming unto you!
The hidden One has accepted the sacrifice of your hands and of your mind,
90 and He has sent me unto you to repay you a reward for your labors.
Receive fruit, in return for your sacrifices and your prayers,
from the elderly (and) barren Elizabeth whose organs have died".
The elderly (and) sterile (Zechariah) heard the message of (this) unusual conception
and was utterly unable (to grasp) within his mind how (this) would come to be.
95 The spiritual one saw the corporeal one considering (this) according to his nature
and bound him in silence so that he would not dispute about what he had heard.
The vigilant one restricted him in (the use of) two of his senses, in speech[15] and [hearing,
so that his silence (and) also dumbness might become witnesses for him.
It was not in anger over (his) doubting (that the angel) prevented him from [speaking;
100 for (this) purpose he bound him that, when (the reason) would become known, [everyone would believe.
It was not fitting that he himself should recount the vision he had seen,
lest he should become, as it were, a herald of his own glories.
His silence taught his fellow men (about) the hidden vision
and gave them assurance so that they would not doubt when (its reason) would [be explained.
105 For nine months, the vigilant one bound him in an armor of silence,
until the barren womb bore fruit according to his promise.
There were fulfilled in fact the words which he heard from the spiritual one;
and he received the fruit (of an offspring) and spoke and heard and gave glory.
He called (the child) by the name according to what he had learned from revelation:
110 'Pity' who proclaims a 'Mercy' who pities men.

John The Baptist In The Desert

John went forth (in the role of the) messenger who (comes) before the King;
and the (Divine) Will[16] drew him to a spiritual training.
For thirty years in the outer desert he continued to grow,
while meditating on the secrets of proclamation.
115 With this intent the (Divine) Will drew him away from an inhabited region,
that by a spiritual intimacy He might instruct his life.
Away from men, he continued to grow in (his understanding of) the intent of [(God's) wise plans,

[15] Lit., 'in word'.

[16] Cf. I, n. 27. The following lengthy section on Jesus' baptism (up to v. 324) is a very free rendition of and commentary on *Mk.* 1, 4-11; *Mt.* 3, 11-17; and *Jn.* 1, 24-34.

38⌐ ܕܒܢ̈ܝܢܐ ܐܠܗ̈ܝܐ C; ܕܒܢܝܢܐ ܐܠܗܝܐ D

ܒܡܕܥܐ ܕܪܘܚܗ ܪܘܚ ܚܠܝܢܐ ܠܒܪܝܘܬܗ.

ܕܢܚ ܡܢ ܫܡܝܐ ܒܕܡܘܬ ܝܘܢܐ[33] ܡܢ ܐܣܦܝܪܐ :

120 ܘܢܓܕܗ ܠܡܕܥܐ[34] ܒܬܪ ܢܘܗܪܐ ܕܒܪܝܘܬܗ.

ܒܝܘܪܕܢ ܢܗܪܐ ܦܬܚܗ ܠܬܪܥܐ ܕܡܫܟܢܗ :

ܟܕ ܦܬܝܚܐ ܗܘܐ ܕܬܘ ܬܠܝܬܐ ܗܕܐ ܫܘܒܚܐ.

ܒܫܘܒܚ ܒܝܬܐ ܐܚܕ ܐܢܘܢ ܠܒܢܝܐ ܕܒܝܬܐ :

ܘܝܗܒ ܠܒܢܝܐ ܠܗܘܢ ܫܘܒܚܐ ܕܕܝܠܗ ܕܝܠܐ ܒܝܬܐ.

125 ܗܘܬ ܒܪܬ ܩܠܗ ܐܝܟ ܫܘܦܪܐ ܒܟܢܪܐ ܒܥܕܐ :

ܘܟܢܫ ܐܢܘܢ ܒܩܠ[35] ܫܘܘܕܝܐ ܕܫܘܒܚ ܒܝܬܐ.

ܒܚܘܒܐ ܕܒܢܝܐ ܡܫܬܘܕܝܐ ܗܘܐ ܕܢܠܒ ܐܢܘܢ :

ܘܐܝܟ ܕܒܥܒܪܐ ܢܚܬ ܐܢܘܢ ܒܬܚܒܬܐ.

ܐܪܟܢ ܡܟܝܟܘܬܐ ܕܥܠ ܦܬܓܡܘܗܝ ܥܠ ܟܠ ܡܫܡܥܝܢ :

130 ܘܫܒܩ ܐܢܘܢ ܠܗܘ ܡܢ ܫܘܒܚܐ ܕܒܪܝܘܬܗ.

ܟܕ ܫܘܒܚܐ ܓܙܪ ܐܢܘܢ ܐܝܟ ܕܥܠܝܡܐ :

ܘܐܦ ܓܒܘ ܕܥܒܕܐ ܗܘ ܟܠܬܐ ܕܫܘܪܝ ܡܠܘܗܝ.

ܡܢܐ ܡܢ ܫܡܝܐ ܘܫܠܦ ܩܠܗ[36] ܒܟܢܪܐ ܒܥܕܐ :

ܕܒܢܝܐ ܐܢܬ ܘܡܫܡܫܢܐ ܕܐܝܢܐ ܕܓܒܝܬ.

135 ܐܝܟܢܐ ܐܢܐ ܕܩܕܡ ܡܠܟܐ ܕܒܥܝܬ ܕܐܬܐ :

ܘܓܠܝܬ ܕܐܒܪܝ ܗܘܐ ܩܛܠ ܠܗ ܐܝܟ ܫܘܒܚܐ.

ܒܛܒܐ ܒܠܝܘܕ ܦܩܕܝ ܕܐܬܠ ܫܘܒܚ ܒܝܬܐ :

ܟܕ ܐܬܐ ܗܘ ܘܢܣܒ ܪܘܚܐ[37] ܒܝܬ ܫܘܒܚܐ.

ܒܢܘܪܐ[38] ܘܪܘܚܐ ܡܛܠܠ ܡܒܪܐ ܕܡܥܡܘܕܝܬܐ :

140 ܘܡܥܒܕܐ ܙܪܥܐ ܪܘܚܢܝܐ ܕܢܚܬ ܡܢܬܐ.

ܒܒܘܪܐ ܕܪܘܚܐ ܢܩܝܦ ܠܒܥܐ[39] ܕܐܫܝܢ ܒܝܬܐ :

ܘܓܡܝܢܐ ܫܘܦܪܐ ܕܫܡܝܢܝܐ ܠܐܪܥܢܝܐ.

ܒܝܘܒܐ ܕܡܢܝܐ ܡܘܗܒ ܐܢܫܐ ܪܘܚܢܝܬ :

ܟܕ ܡܬܒܬܒܝܢ ܒܥܒܕܐ ܚܕܬܐ ܒܡܒܪܐ ܕܪܘܚܐ.

145 ܡܚܕܪ ܦܓܪܐ ܡܢ ܒܚܕܘܬܐ ܕܡܥܡܘܕܝܬܐ :

ܘܦܪܩ ܢܦܫܐ ܡܢ ܚܘܬܡܬܐ ܕܙܟܝܘܬܐ.

ܓܒܠ ܒܝܬܐ ܘܢܗܒ ܪܘܚܐ ܐܝܟ ܪܗܒܘܢܐ :

ܕܠܐ ܢܬܦܠܓܘܢ ܥܠ ܫܘܕܥܘܗܝ ܒܢܝ ܚܬܬܗ.

ܗܐ ܒܚܬܢܘܢ ܦܐܡ ܘܚܫܐ ܡܢ ܚܛܗܝܗܘܢ :

150 ܘܐܦܠܐ ܐܢܐ ܕܓܒܪܝ[40] ܐܢܐ ܠܗ ܢܕܥ ܐܢܐ ܠܗ.

until the Spirit of revelation called him to his preaching.
He dawned suddenly like the radiant sphere (of the sun)
120 and drew the (Jewish) People (to follow) after the light of his preaching.
At the River Jordan, he opened the treasury of his Sender,
while crying out: "Come, sinners! Receive forgiveness"!
With (the promise of) forgiveness for iniquity, he roused those sleeping in iniquity;
and those immersed (in iniquity) were startled by (this) voice (proclaiming) a [forgiveness without toil.
125 His message (sounded forth) as a trumpet in the ears of the People;
and he gathered them with his message promising forgiveness for iniquity.
In a womb of water he was promising to beget them
and, as in a crucible, to renew them by (their) repentance.
He cast a net of spoken words over all stations (of life)
130 and enclosed them within (as they were) listening[18] to his preaching.

John's Foretelling of The Messiah

Through forgiveness he lured them as though (it were) bait,
and then signified what was the reason for the promise that he made[19].
He cried out suddenly and altered his message to the People:
"I am the servant and minister of the One Who has chosen me.
135 I am the messenger who (comes) before (that) King of whom it is written (that [he is the one) who comes;
and He has sent me to preach; and behold, He is at hand according to [expectation!
By water only He commanded me to give forgiveness for iniquity,
until He himself comes and gives the Spirit with forgiveness.
With fire and the Spirit, He will destroy the (thorny) growth of mortality
140 and bring forth the spiritual seed of a (new) life for the dead.
In the crucible of the Spirit, He will mould the image that iniquity has rendered [odious,
and impart the beauty of heavenly beings to earthly ones.
In a womb of water, He will generate men in a spiritual way,
as they are enrolled with a new name (as) first-born of the Spirit.
145 He will free the body from the slavery of mortality
and redeem the soul from the enticements of (sinful) desires.
He will forgive iniquity and give the Spirit as a pledge,
so that his co-heirs may not doubt concerning his promises.
Behold! Within your midst he stands, but (he is) hidden from your eyes;
150 and not even I who proclaim him know him.

[17] Lit., 'by the voice of the promise'.
[18] Lit., 'from the hearing'.
[19] Lit., 'of his words'.

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[33] ܥܘܫܢܐ D — [34] ܠܠܡܘܬܐ CD — [35] ܡܠ C; ܠܡܠ D — [36] ܡܠܐ C — [37] ܣܢܝܐ C — [38] ܒܢܝܫܐ D — [39] c. sey. B — [40] ܕܒܢܝܢܐ C

ܙܟܝܐ ܡܠܟܐ ܠܝ ܕܐܟܪܙ ܕܢܚܘܐ ܒܟ ܚ̈ܢܢܐ :

ܕܒܥܐ ܟ̈ܠܗ ܚܝܘܗܝ ܢܗܘܐ ܕܝܪܐ ܕܐܕܝܫܘܬܐ.

ܫܪܒܐ ܐܢܬ ܠܘ ܐܣܦܩܐ ܕܟܪܘܙܘܬ ܫܡܫܐ :

ܘܠܐ ܡܬܦܣܩ ܡܚܝܠܐ ܕܟ̈ܠܗ[41] ܥܡ ܪܒܘܬܗ.

155 ܕܒܪܐ ܐܢܐ ܥܡܗ ܕܠܐ ܡܫܘܚܬܐ ܘܕܠܐ ܟܝܠܐ :

ܘܠܐ ܥܘܩܐ ܐܢܐ ܐܦܠܐ ܕܐܫܪܐ ܡܐܘܢܐ ܕܐܒ̈ܠܘܗܝ.

ܡܢ ܡܘܗܒܬܐ ܕܐܟܪܙܬ ܒܫܪܗ ܝܗܒ ܠܝ ܡܠܠ :

ܘܒܬܪܗ ܐܓ̈ܒܪ ܡܢ ܡܫܒܚܬܐ ܕܒܫܘܬ[42] ܝܗܒܗ.

ܠܒܬܪܐ ܘܒܪܐ ܕܪܘܚܐ ܕܥܡܗ ܥܘܩ ܝܘ̈ܡܝ :

160 ܘܡܢܬ ܚܝܠܐ ܠܒܪܘܢܘܬܐ ܕܐܬ̈ܪܬܗ.

ܠܒܪ ܡܢ ܦܠܦܣܐ ܕܒܪܘܢܘܬܐ[43] ܚܝܪ ܟܠܢܫܐ :

ܘܡܢ ܟܗ ܒܪܝܐ ܪܒܐ ܡܗܝܬ ܕܐܣܘܣ ܘܐܟܚܕܐ ܟ̈ܠܗܘܢ.

ܘܒܪ ܦܠܦ ܦܪܫܝ ܠܒܠܫܘܬܐ ܕܒܪܘܢܘܬܐ[44] :

ܠܐ ܝܕܥܐ ܚܘܫ ܘܐܦ ܕܐܬ̈ܘܗܝ ܐܠܐ ܒܐܕܪܐ.

165 ܠܘ ܒܚܝܬܐ ܕܐܟܫܪܐ ܕܠܒܪ ܡܢܗ ܐܢܐ ܠܗ :

ܒܪܘܚܐ ܝܗܒ ܠܝ ܐܬܐ ܟܠܬܐ ܕܐܠܦ ܡܢܗ.

ܗܘ ܕܐܡܪ ܠܝ ܕܐܟܪܙ ܡܠܬܐ ܕܡܡܠܟܘܬܐ :

ܦܠܦܣܐ ܕܒܘܢܐ ܝܪ ܚܘܝ ܠܝ ܒܪܘܚ[45] ܟܠܢܫܐ.

ܗܕܐ ܟܠܐ ܠܝ ܐܬܪܐܝܬ ܐܝܟ ܒܬܠܬܐ :

170 ܕܐܢܫܐ ܕܚܝܬ ܕܢܣܒ ܪܘܚܐ ܗܘܝܘ ܡܪܐ[46].

ܘܐܦ ܗܘ ܟܠܬܐ ܕܐܟܪܙ ܘܐܡܪ ܡܛܠ ܗܕܐ ܗܘ :

ܕܐܪܙܘܗܝ[47] ܐܘܪܚܐ ܕܪܘܚܐ ܐܢ̈ܫܐ ܠܘܬ ܟܠܢܫ.

ܗܐ ܚܒܝܒ ܠܗ ܘܡܪܒ ܡܚܝܠ ܕܚܝܐ ܕܢܘܗܪܗ :

ܢܛܪܘܗ ܟܠܗ ܣܝܡܬ ܒܘܠܗ[48] ܕܠܐ ܢܬܦܠܓ.

175 ܣܦܩܐ ܕܪܘܚܐ ܐܝܟ ܒܐܝܕܗ ܠܒܘܫܝ ܐܢ̈ܫܐ :

ܘܐܢܫܐ ܕܢܛܠܩ ܦܐܪܐ ܕܡܫܒܚܐ ܒܗ[49] ܦܫܩ ܠܗ.

ܚܝܐ ܗܘ ܡܠܬܗ ܐܦ[50] ܚܝܦܐ ܦܠܓ ܡܢ ܣܦܩܐ :

ܘܒܐܠܐ ܒܝܬܗ ܠܒܠܗܘܢ[51] ܐ̈ܓܒܪܐ ܘܡ̈ܠܝ ܢܦܫܐ.

ܡܪܝܐ ܗܘ ܕܒܠ ܟܠ ܐܦ[52] ܕܢܒܐ ܕܢܒ̈ܝܐ ܘܡܫ̈ܝܚܐ :

180 ܘܒܡܘܣܪܗ ܒܠܗܘ ܕܢܦܪܫ ܦܠܓܐ ܘܡܢܫܐ.

ܬܫܡܫ ܫܡܠܝܐ ܕܪܫܝܡܬܗ[53] ܣܝܡ ܒܠ ܫܡܠܝܐ :

ܘܡܫܡܠܝ ܪܒܘܗܝ ܒܠ ܪܘܚܐ ܘܦܓܪܢܝܐ.

ܬܘ ܢܬܠܘܒ ܠܗ ܢܦܫܐ ܘܦܓܪܐ ܒܒܣܡ ܪܝܫܐ :

ܘܢܩܪܒ ܠܗ ܫܘܡܠܝܐ ܢܦܫܐ ܚܠܦ ܡܒܐܬܐ.

The (Divine) Will has revealed to me that I should proclaim his dawning among [those in darkness,
so that through my words they might see the 'Light of Justice'.
I am the lamp, not the sphere of the majestic sun;
and the radiance of my words (can)not be compared with his majesty.
155 I am inferior to him in (every) comparative and measurable way;
and I am not worthy even to loosen the sandal(s) on his feet.
From the gift of his great wealth he has given me a little;
and my senses have grown rich from the treasures of his hidden love.
Of a small portion of the Spirit Who is from Him my thoughts were deemed worthy;
160 and I have acquired power for the preaching of His secrets.
To an extraordinary manner of preaching revelation has compelled me;
and from the womb, I was eager to go forth and accomplish its words.
And even though He set me apart for an apostolate of preaching,
He has willed not to show me the splendor of His contenance except in mystery.
165 (It is) not under the appearance of external senses (that) I know Him;
by the Spirit He gave me a manifest sign so that I might learn who he is.
That One Who said to me that I should preach the birth of baptism
depicted (and) showed me by the Spirit of revelation a figure of a dove.
This He revealed to me in mystery as one of the household:
170 that whoever you see receiving the Spirit is the Lord.
And also the very reason that I have preached and baptized is
to open up the way so that men might proceed to his revelation.
Behold! He has come to him, and therefore there is at hand the dawning of his [light.
Let each one scour away his hateful iniquity so that he may not be denounced!
175 The sword of the Spirit he holds in his hand for the examination of men;
and whoever fails to produce fruits of glory, he cuts him down with it.
His word is alive (and) is also much sharper than a sword;
and its probing enters all the senses and faculties of the soul[20].
He is the Lord over all (and) also the Judge of the living and the dead;
180 and in his examination, he is going to separate the good and the evil.
Under the authority of his sovereign power is set all authority;
and his will reigns over spiritual and corporeal beings.
Come! Let us enroll (our) soul and body in (his) census
and offer him purity of soul for tribute!

[20] Cf. *Heb.* 4, 12.

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41 ܕܫܡܫ̈ܐ D — 42 ܕܪܒܘܬ C — 43 ܕܪܘܪܒܘܬܗ C — 44 ܪܘܪܒܘܬܗ BCD — 45 ܒܐܪܙ C — 46 ܒܪܢܫܐ C — 47 ܕܢܘܗܪܗ C — 48 ܢܦܫܗ BCD — 49 ܒܗ C — 50 ܘܐܦ D — 51 ܠܟܠ ܒܢ D — 52 ܘܐܦ D — 53 ܕܫܘܠܛܢܘܬܗ C

185 ܐܘ ܒܢܘܪܐ ܕܡܠܒܒ ܗܘܐ ܘܡܚܒܠ ܗܘܐ :
⌜ܘܫܠܝܐ ܘܫܘܒܚܐ⌝[54] ܡܠܝܢ ܗܘܘ ܩܠܐ ܕܒܪܘܬܗ.
ܦܓܪܘ̈ܗܝ ܕܢܘܪܐ ܒܫܡܫܗ[55] ܘܩܠܗ[56] ܒܐܕܢܝ ܚܠܝܨ :
ܘܦܓܪܐ ܦܓܪܢܝܐ ܕܓܒܪ ܕܢܒܐ ܒܦܘܡ ܡܠܐܟܐ.
ܘܦܫ ܐܝܟ ܥܒܕܐ ܠܡܫܡܠ ܒܩܠܐ ܘܡܒܝܢ ܠܗ :
190 ܘܦܓܪܘ ܡܠܟܐ ܠܐܠܗܐ ܡܠܟܐ ܒܝܕ ܒܫܡܗ.
ܫܡܗ ܡܬܦܫܩ ܚܝܠܐ ܕܐܝܟ ⌜ܠܐܢ̈ܫܐ ܡܢܝܢ⌝[57] :
ܘܠܡܠܟ ܡܫܟܚܐ ܕܡܠܠ ܒܫܡܗ ܐܝܟ ܬܒܘܒܐ.
ܚܠܦ ܒܫܡܗ ܫܪܪ ܐܝܬܘܬܐ ⌜ܕܢܚ ܠܐܠܗܘܬܐ⌝[58] :
ܘܦܩܕܬ ܐܢܫ̈ܐ ܕܢܗܘܘܢ ܒܢ̈ܝܐ ܠܡܫܡܫܢܘܬܗ.
195 ܢܣܒܘ ܦܬܓܡ̈ܘܗܝ ܒܕܡܘܬ ܡܠܐܟܐ ܒܐܪܥܐ[59] ܕܐܢܫ̈ܐ :
ܘܢܦܩ ܐܝܟ ܒܡܠ̈ܝ[60] ܦܘܡܗ ܠܡܬܠ ܦܐܪܐ.
ܡܟܐ ܡܢ ܥܠܝܐ ܒܪܘܚ ܓܠܝܢܐ ܕܡܠܠ ܒܗܘܢ :
ܕܗܐ ܠܡ ܐܡܪܐ ܡܕܒܪܐ ܡܫܡ̈ܫܐ ܘܫܒܚ ܒܩܠܐ[61].
ܗܘܝ ܕܐܡܪܬ ܕܒܠܬܝ[62] ܐܢܬܐ ܘܦܩܕܬ ܗܘ ܡܢܝ :
200 ܘܠܐ ܢܕܥ ܐܢܫܐ ܐܝܟ ܐܝܢܘܗܝ ܕܡܫܚ ܘܦܠܚܐ.
ܦܠܚܐ[63] ܡܢܝ ܒܦܘܡܗ ܘܠܫܢܘܬܗ ܒܪܘܚܐ ܦܓܪܗ[64] :
ܘܡܫܚ ܗܘ ܡܢܝ ܒܡܬܪ̈ܬܐ[65] ܘܡܫܡܥ[66] ܐܪ̈ܘܗܝ.

ܡܢܗ ܕܦܠܚܐ ܡܢ ܢܘܚܝ ܒܪܝܬ ܠܒܢܐ :
ܘܐܝܟ ܡܫܚ ܘܐܬܬܐ ܠܢܦܫܬܐ[67] ܟܠܗ ܘܦܪܘܩ ܠܝ.
205 ܠܡܢܘ ܦܪܐ ܒܢܪܐ ܕܐܬܬܐ ܒܗܝ ܡܠܘ̈ܗܝ[68] :
ܘܠܡܢ ܒܝܕ ܐܡܪܐ ܕܒܢܐ[69] ܘܥܡܠ ܒܗܠܐ.
ܐܝܟ ܣܓܝܐ ܢܣܬ ܘܐܬܦܪܫ ܘܗܘܐ ܒܣܪܐ :
ܡܢܐ ܗܝ ܕܐܠܦܬ ܕܒܝܕ ܒܣܪܐ ܢܕܥܐ ܒܗܠܝ.
ܠܡܢ ܠܐ ܥܡܠܗ ܠܒܗܠܗ ܕܒܢܝܢ ܒܐܠܗܘܬܗ :
210 ܒܕܡܐ ܕܐܬܬ، ܥܒܝܕܗ ܙܒܢܐ ܠܘܬ ܥܬܝܩܬܐ[70].
ܘܒܪܐ ܚܝܠܐ ܕܢܒ ܡܢ ܕܠܗ ܦܢܐ ܗܘܐ ܒܣܪܐ :
ܘܡܛܠ ܗܕܐ ܥܫܠܦ ܢܬܗ ܕܢܒܝܐ ܒܚܝܠܐ.
ܫܡ ܠܐ ܬܗܘܐ ܕܗܕܐ ܢܐܡܪ ܐܘ ܢܬܚܫܒ :
ܕܚܠ ܐܠܗܘܬܐ ܡܫܚ ܒܠ ܚܝܠܐ ܕܒܣܪܐ ܥܒܝܕܐ.
215 ܒܣܪܐ ܗܘ ܕܢܒ ܘܩܒܠܐ ܚܝܠܐ ܒܝܕ ܐܠܗܘܬܐ :
ܠܘ ܐܠܗܘܬܐ ܩܢܬ ܒܡܪܕܝܐ ܡܢ ܡܫܝܚܘܬܐ.

[54] ܘܫܘܒܚܐ ܘܫܝܛܐ CD — [55] ܘܡܫܡܫܝܢ C — [56] ܩ̈ܠܐ (om. ܘ) D — [57]⌜⌝ ܠܒܢܝ̈ܢܫܐ C — [58]⌜⌝ ܕܢܚܘ ܒܐܠܗܘܬܐ D — [59] ܠܐܪܥܐ D — [60] ܒܡܠܬ D — [61] ܫܘ̈ܒܐ C — [62] om. ܕ D —

185 O herald who kept encouraging and instilling fear
and whose words of preaching were full fear and love!
He proclaims mercy, by his (sur)name and his message, in the ears of everyone
and sets bridles of condemnation on the mouth(s) of the insolent.
He is lifted up as a rod against iniquity, and he beats it
190 and proclaims hope to those without hope through his (sur)name.
His name means 'pity that pities men gratis';
and the sword that is the word of his mouth is (as) keen as an avenger.
He cancels in his name the bond of the human race that had succumbed to sin,
and he enrolls men to be servants of the One Who sent him.
195 His words descended like rain onto the earth of men;
and he softened them by the words from his mouth (enabling them) to bear fruit.

The Appearance of Jesus

He cried out suddenly in the Spirit of revelation Who spoke with him:
"Behold the Lamb who purifies the stains (of sin) and takes away iniquity!
This is he who I have said comes after me and (yet) is prior to me;
200 and I do not know how to call him who is older and (yet) younger.
Younger than my own[21] is his conception and his birth according to his bodily [structure,
but older than my own as regards the things that are to come and the mysteries [(that are) awaited"[22].

Narsai's Rejection of His Adversaries' Position

Who is the one younger than John, O uncircumcised of heart,
and how is he older and (yet) comes at the end? Reveal and signify to us (your answer)!
205 Whom does he call 'the man who comes after his words'
and whom has he named 'the pure Lamb' and 'the one who takes away iniquity'?
If the Only-Begotten has descended and been embodied and become flesh,
what is that has compelled him by means of flesh to purify our iniquity?
Why did He not take away the iniquity of our race by His Divinity,
210 in so far as He abased His great glory to lowly things?
And is it perhaps (because there is) a power greater than His Own (which) flesh [was possessing?
And for this reason, He changed His Being so that He might conquer by (that [which is) lowly!
God forbid! Let it not be that this (is what) we should say or think:
that the power of (Divine) Essence has need of the power of lowly flesh!
215 It is flesh which has been exalted and has acquired power by means of the [(Divine) Essence;

[21] Lit., 'than me'.
[22] Lit., 'the expectation of the mysteries'.

[63] ܠܐܠܐ ܗܘ C — [64] ܦܓܪܐ C — [65] om. sey. C — [66] ܕܫܘܒܚ CD — [67] ܒܢܝܢܬܐ C — [68] om. sey. D — [69] ܚܣܐ D — [70] ܥܠܝܘܬܗ CD

ܠܦܪܘܫܐ ܠܒܪ ܡܢܝܢܐ ܐܠܗܐ :
ܘܒܟܐ ܘܐܦ ܠܒܢܝܬܗ ܒܚܝܠ ܢܦܫܗ[71].
ܠܗ ܗܘ ܒܪ ܐܡܪܐ ܕܒܟܐ ܒܪܗ ܕܐܒܘܗܐ :
220 ܕܒܝܬ ܕܒܢܝܗ ܡܕܒܪܐ ܡܫ̈ܒܚܐ ܕܒܢ̈ܝ ܟܢܫܗ.
ܠܗ ܬܘܒ ܫܒܚܗ ܘܝܩܪܐ ܠܒܪܐ ܕܐܬܐ ܒܝܪܬܐ :
ܕܒܥܠܡܐ[72] ܕܕܝܢܐ ܕܢܚ ܘܡܚܕܪ ܟܠ.
ܡܛܠܬܗ ܗܘܐ ܒܪܐ ܠܪܘܚ ܟܠܝܢܐ :
ܕܒܗ ܢܬܬܚܒܘܢ ܩ̈ܠܐ ܫܒܝܚܐ ܕܒܢܝܬܐ.

225 ܟܠܐ ܠܗ ܪܘܚܐ ܘܚܝܠܗ ܕܐܬܐ ܘܦܫܚ ܠܐܘܪܚܗ :
ܘܚܙܝ ܕܚܙܐ ܫܒܪܐ ܕܪܒܘܗܝ ܢܒ̈ܝܐ ܘܫ̈ܠܝܚܐ.
ܚܙܐ ܕܐܝܟ ܟܠܫ ܐܬܐ ܡܐܪܘܗܝ ܕܢܒܚܪ ܡܢܗ :
ܘܫܪܝ ܕܢܦܫܗ ܕܗܘ ܠܗ ܢܒܚܪ ܘܠܐ[73] ܗܘ ܡܢܗ.
ܐܝܟܐ ܗܘܝܘ ܐܝܟܐ ܕܡܢܝܢ ܐܒܚܪ ܐܝܟ ܚܫܝܪܐ :
230 ܠܘ ܐܢܬ[74] ܬܐܬܐ ܠܘܬ ܡܫܒܚܢܐ ܕܒܬܪ ܡܢܝܢ.
ܐܢܬ ܡܒܘܒܠܐ ܐܢܬ ܕܫܘܒܩܐ ܚܢܢܐ ܠܚܫܘܬܬܐ :
ܡܢܐ ܗܘܝܘ ܐܢܬ ܕܢܬܡܠܐ ܠܟ ܡܢ ܡܢܝܬܐ.
ܐܢܬ ܡܕܒܪܢܐ ܐܢܬ ܘܟܝܢ ܡܬܕܒܪܝܢ ܠܡܢ̈ܝܢ، ܢܦܫܐ :
ܘܐܝܟ ܟܡܢܬ[75] ܕܘܒܪ ܢܦܫܐ ܡܕܒܪܐ ܡܫ̈ܒܚܐ.
235 ܕܠܟ ܟܠܐ ܕܟܠ ܣܢ̈ܩܬܐ ܘܣܘܬܪ̈ܬܐ :
ܡܢܐ[76] ܢܠܦ ܙܒܢܐ ܡܗܘܪܐ ܡܢ ܬܠܡܝܕܗ.
⸢ܐܢܬ ܢܗܝܪܐ⸣[77] ܕܢܗܘܪ ܟܠܐ ܒܢܘܗܪܐ ܕܐܦܘܗܝ :
ܡܢ ܫܡܫ ܠܟ ܕܠܗܐ ܒܢܘܗܪܐ ܫܪܟܐ ܕܡܠܬܟ[78].
ܕܠܟ ܡܟܐ ܫܘܒܚܐ ܕܙܗܝܪܐ ܕܡܫܝܚ ܒܟܠܐ :
240 ܡܢ ܦܫܝܛܐ ܐܢܬ ܪܒܬ ܫܘܒܚܟ ܒܦܘ̈ܡܐ ܫܡܝܢܐ.

ܫܒܘܚ ܠܟ ܗܫܐ ܦܝ ܡܠܟܐ ܠܘܬ ܒܪܘܝܐ :
ܗܢ ܡܐܐ ܕܒܝ ܬܬܡܠܠ ܕܢܦܫܬܐ.
ܫܒܘܚ ܠܐ ܬܟܠܐ ܪܒܘܬ، ܘܐܝܡܪ، ܠܟܝܢ ܚܝܠܐ :
ܒܗ ܦܬܪ ܐܢܐ ܘܡܫܬܠܠܐ ܐܢܐ ܟܠ ܡܟܐ ܕܟܠܝܢ.
245 ܫܒܘܚ ܟܒܪ ܐܢܐ ܐܝܟ ܚܫܝܪܐ ܗܘܝܘ ܟܠ ܪܡܙܐ :
ܕܐܟܒܪܘܪ ܒܡܘܦܣ ܚܫܝܪܘܬܐ ܕܟܝܢܐ ܕܐܢܫ̈ܐ.
ܡܢܗ ܕܟܝܢܐ ܕܢܒ ܠܫܠܝܛܬܐ ܐܢܬ، ܐܦ[79] ܐܢܐ :

[71] ܠܢܦܫܗ C — [72] ܘܒܥܠܡܐ C — [73] CD — ܘܠ AB — [74] ܕܐܢܬ CD — [75] ܟܡܐ C — [76] ܘܡܢܐ C — [77] ⸢⸣ ܢܗܝܪܐ ܐܢܬ C — [78] ܕܡܠܬ D — [79] om. D

(it is) not the (Divine) Essence (that) acquired assistance from a mortal (being)!
A corporeal being the Divine (good) pleasure[23] put on;
and he conquered and made his fellow men conquer by the power of his [Assumer.
He is the one (whom) the Son of Zechariah called 'the pure Lamb',
220 because through his sacrifice he purifies the (sinful) stains of his fellow men.
(He is) also the one (whom John) named and called 'the man who comes at the end',
because at the consummation of the ages he will appear and free all.
For his sake, (John) became a harp for the Spirit of revelation,
so that in him there might be ratified the anxious voices of prophecy.

Jesus' Appearance Before John

225 The Spirit revealed him (Jesus), and (John) saw him coming and he longed to meet [him;
and he rejoiced because he saw the hope that prophets and kings had desired [(to see).
He saw that, as everyone (else), he was coming to him in order that he might [receive baptism from him;
and he began to entreat (Jesus) that he baptize him and not he (be baptized) [by him.
"I am in need by you to be baptized as (I am) deficient;
230 you should not be coming to a poor one who has been enriched by you.
You are the Spring who enables mortality to drink (the water of) life!
Why do you need to be fulfilled by a mortal?
You are the holy one, and by you are purified the unclean of soul.
And how (is it that) you are seeking purification of soul (if you are) the one [who purifies the stains (of sin)?
235 Yours is the treasury of all Wisdom and secrets.
What does a skilled master learn from his disciple?
You are the luminary who enlightens the universe by the light of his countenance.
What use to you is the feeble flame from the lamp of my words?
Yours is the abundant sea of mercy that scours away iniquity.
240 Why do you bathe your majestic glory in ordinary water"?

Jesus' Reply

"Let it be so now!", the King replied to the herald.
"It is thus fitting that justice be fulfilled in me.
Let it be so! Do not reveal my majesty and my honor in the sight of on-lookers,
until I perform and fulfill everything that is written.
245 Let it be so! I am being baptized as one deficient and in need of mercy,
so that I may fill up in my person[24] (what is) lacking to the human race.
From the (same) race that has succumbed to sin I am also.

[23] Cf. Introduction, n. 102.

[24] ܩܢܘܡܐ signifies here (and in v. 261 below) the human self peculiar to Jesus. Cf. Introduction, n. 96.

ܥܒܕܘ ܦܪܥ ܐܢܐ ܥܘܠܐ ܕܒܠܒ ܐܕܡ ܒܢܝ̈.
ܡܢܗ ܕܡܕܒܪܐ ܕܓܪܦܘܗܝ ܚܛܗ̈ܐ ܐܝܬܘܗܝ ܪܘܒܒܢ :
250 ܥܒܕܘ ܓܒܪ ܐܢܐ ܦܘܪܥܢܘܬ ܠܓܢܣ[80] ⌜ܒܡܚܝ̈ܢܐ ܕܪܘܚܐ⌝[81].
ܡܢ ܐܠܗܘܬܐ ܐܢܐ ܕܬܠܝܗ ܡܗܘܬܐ ܘܒܗ ܟܠ ܚܝ̈ܘܗܝ :
ܥܒܕܘ ܢܣܒܬ ܐܢܐ ܒܐܪܙܐ ܠܒܢܝ̈ܐ ܘܓܒܝܬ ܐܢܐ ܠܗ.
ܒܪ ܚܐܪܐ ܐܢܐ ܕܥܒܕܐ ܠܚܒܫܐ ܒܝܕ ܚܐܪܘܬܗ :
ܐܦܩܘ ܐܦܩܐ ܥܒܕܬܐ ܕܢܦܫܝ[82] ܡܢ ܡܪܘܕܐ.
255 ܫܠܝܐ ܕܡܘܬܐ ܒܬܒܘ ܐܒܗ̈ܝ ܘܣܒܘ ܠܚܐܪܘܬܐ :
ܘܡܚܬ ܬܘܒ ܕܦܪܩܢܐ ܠܗ ܒܐܪܙܐ ܠܡܘܕܝܢ.
ܓܠܝܐ ܦܐܝܐ ܕܪܘܒܒ ܦܐܪ̈ܐ ܐܣܗܕܬ ܘܒܠ :
ܐܣܝܬ ܐܫܝܐ ܓܐܬܐ ܕܒܠܐ ܡܢ ܓܘܪܬܗ.
ܒܒܘܪܐ ܕܒܢܝ̈ܐ ܢܩܦ ܐܢܐ ܠܗ ܠܓܠܡ ܓܠܡ :
260 ܘܫܠܦ[83] ܢܘܪܐ ܢܦܚ ܐܢܐ ܒܗ[84] ܪܘܚܐ ܕܚܝ̈ܐ.
ܐ̱ ܠܐ ܡܫܝܚ ܐܢܐ ܓܐܬܗ ܒܡܘܡܐ ܠܐ ܡܬܕܒܪܐ :
ܘܐ̱ ܠܐ ܢܣܒܬ ܒܝܕ ܠܒܘܒܐ ܠܐ ܡܬܚܫܒܐ.
ܐܝܟ ܪܫܝܬܐ ܓܒܝܠ ܒܪܘܚܐ ܡܢ ܡܫܝ̈ܬܐ :
ܘܣܒܝܢ ܕܐܗܘܐ ܐܝܟ ܦܘܪܩܢܐ ܣܠܩ ܚܝ̈ܘܗܝ̱.
265 ܒܝ ܐܝܟ ܕܒܢܝܐ ܓܒܠܐ ܕܪܒܢܐ ܫܬܗ ܠܒܢܝ̈ܘܗܝ :
ܘܦܬܠ ܡܘܪܒܝ ܘܐܓܪܪ ܒܐܢ̈ܫܝ ܥܡܢܐ ܠܟܠܐ.
ܘܡܛܠ ܕܓܒܠܐ ܘܦܪܫܝ ܡܢ ܟܠܐ ܡܛܠ ܟܠܐ[85] :
ܙܟܘ ܕܐܦܪܘܫ ܣܘܟܐ ܣܠܩ ܟܠ ܠܐܠܗܐ ܟܠܐ.
ܒܠܝܐ ܕܬܠܬ ܕܪܫ ܐܢܐ ܠܗ̇ ܠܐܘܪܚܐ ܕܚܫܒܐ :
270 ܘܐܢܐ ܙܕ̈ܐ ܐܢܐ ܡܕܡ ܒܠ ܕܐܬܐ[86] ܒܐܪܙܐ ܣܘܕܬܐ.
ܡܛܠ[87] ܡܐܬܝܬܝ ܓܒܝܢ ܦܘܩܕܢܐ ܘܦܪܩܢ ܦܠܐ :
ܕܬܦܪܐ ܐܢ̈ܫܐ[88] ܠܘܬ ܡܠܘܫܐ ܕܗ̇ܘܐ ܒܐܢ̈ܫܝ.
ܥܒܕܘ ܚܒܝܠ ܐܢܐ ܒܡܢܝ̈ܐ ܒܐܢ̈ܫܝܢ ܐܝܟ ܕܒܡܕܝܢܐ :
ܘܓܒܝܬ ܐܢܐ ܒܝܢܝ ܡܫܝܚܘܬܐ ܘܡܫܡܫ ܐܢܐ ܠܗ̇.
275 ܐܚܝܕ ܗܫܐ ܐܝܟ ܗ̇ ܕܗܘܐ ܒܠ ܕܘܒܪܐ :
ܘܒܬܪ ܘܒܢܐ ܡܫܘܚܐ ܐܢܐ ܣܝܠ ܒܪܘܒܝ ܠܓܢ̈ܐ.

ܫܠܡ ܒܘܪܐ ܠܡܫܪܪܘܗ ܒܐܝܠܝܢ ܕܫܒܚ :
ܘܦܬܠ ܒܡܘܢܐ ܕܢܫܡ ܐܝܕܗ ܒܠ ܪܒ ܒܡܚܪܐ.
ܐܘ[89] ܢܘܚܝ ܕܡܫܡܫ ܗܘܐ ܒܡܘܕܫܐ ܕܠܒܪ :
280 ܕܫܘܐ ܕܢܒܠ ܠܡܘܕܫ ܡܘܕܫܐ ܕܠܐ ܓܒܩܘ ܗܘܐ.

Let it be so! I am paying for the bond that Adam wrote in Eden.
From the (same) clay that passions have overwhelmed is my structure.
250 Let it be so! I am heating our weak clay in the water of the Spirit.
I am from the (same) lineage that death has swallowed and defrauded of its life.
Let it be so! I am descending in mystery into the water and raising it up.
I am a member of the race that is captive to the evil one on its own accord.
I will go forth (to) bring back our captive race from the rebel.
255 A bond of death my (fore)fathers wrote out and succumbed to sin;
and I have made an agreement that I will pay for it in mystery first of all.
The comely image of our bodily structure has been tarnished and worn away.
I will descend (to) scour away the filth of iniquity from its features.
In a crucible of water, I will mould our supreme image;
260 and instead of fire, I will breathe in it a spirit of life.
If I do not scour away its filth in my own person, it will not be purified;
and if it does not descend with me to baptism, it will not receive pardon.
As the first-fruits, the Creator chose me from (among) mortals
and appointed me to be as the ransom for their life.
265 With me as the sacrifice He willed to reconcile Himself to His servants;
and He accepted my oblation and conferred through me peace upon the [universe.
And because He willed (to) set me apart from the universe for (the sake of) the [universe,
it is right that I should pay the debt for all to the God of the universe.
By a second birth, I will open the way of peace
270 and I will proceed ahead before all (those) who will come in the mystery of [renewal.
Because of my coming the (Divine) command chose you and called you 'the voice',
so that you might call men to the birth that will come to pass through me.
Let it be so! I will be baptized by you in water as in a grave;
and I will bring mortality down with me and up (again).
275 I shall now be baptized as one who is in need of purification;
and after a while, I will show my power by purifying those unclean".

Jesus' Baptism

The herald yielded to his Sender in what he heard;
and the priest agreed to set his hand upon the high priest.

Hail to John, who was ministering in the outer sanctuary,
280 because he was deemed worthy to enter the Holy of Holies which was forbidden!

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80 ܠܚܘܕܗ D — 81⌐¬ ܒܟܘܪܐ ܘܪܘܚܐ CD — 82 ܕܒܚܝ C; ܒܚܝ D — 83 om. ܘ D — 84 ܠܗ D — 85 ܐܢ̈ܫܐ D — 86 ܕܐܬܐ D — 87 ܘܡܫܠܠ D — 88 ܠܐܢܫܐ D — 89 ܐܦ D

ܐܘ ܒܪ ܟܝܢܐ ܕܚܫܪ ܘܚܣܝܢ ܥܠ ܫܘܒܚܐ :
ܕܦܬܚ ܒܪܐ ܕܢܚܙܘܢ ܗܘܐ ܡܢ ⌜ܟܠ ܕܪ̈ܝܢ⌝[90].
ܠܐ ܗܘܐ ܠܡܘܕܥܐ ܕܪ̈ܝܢ ܒܡܡܪ̈ܐ[91] ܥܠ ܚܘܣܝܢ :
ܠܗܘ ܕܫܡܥܐ ܕܪܫ ܡܠܠܬܐ ܐܪܙܢܝܬ.
285 ܓ̰ܠܐ ܠܥܡܐ ܕܡܢܗܘܢ ܗܘܐ ܢܡܘܣܐܝܬ :
ܘܫܪܝ ܡܢܗܘܢ ܪܘܚܢܐܝܬ[92] ܒܕܪ̈ܓܐ ܕܠܥܠ.
ܫܒܩ ܬܫܡܫܬܐ ܕܡܕܒ̈ܚܝܬܐ[93] ܕܒܝܬ ܡܘܗܪ̈ܝܐ :
ܘܫܪܝ ܕܪ̈ܐ ⌜ܒܟܘ ܡܘܬܐ⌝[94] ܕܢܘܡܘܣ ܒܚܛ̈ܗܐ.
ܦܪܩ ܠܥܒܕܐ ܗܢܐ ܪܟܐ ܡܫܝܚ ܢܩ̈ܝܠܐ :
290 ܘܦܬܚ ܬܪ̈ܥܬ[95] ܕܐܚܝܕ ܗܘܐ ܒܟ̈ܘܦ ܐܪܥܐ.
ܢܚܬ ܪܒ ܒܡܘܡܪܐ ܠܬ̈ܚܬܝܐ ܘܡܚܐ ܘܦܩܕ ܐܢܘܢ :
ܘܐܦܩ ܐܢܘܢ ܚܝܠܐ ܕܪܘܚܐ ܠܡܬܠ ܚ̈ܝܐ.
ܦܪܩ ܦܩܕܐ ܠܘܬ ܐܣܟܘܠܣܐ ܪܘܚܐ ܘܪܥܝܐ :
ܘܚܒܪܗ ܒܗܘܢܐ ܕܡܠܟ ܐܢ̈ܫܐ ܪܘܚܢܐܝܬ.
295 ܢܚܬ ܘܐܬܛܒܥ ܒܗܘܢܐ ܕܡܢ̈ܝܐ ܐܝܟ ܕܒܡܪܐ :
ܘܩܡ ܘܐܬܚܙܝ ܘܢܚܡ ܠܐܕܡ ܐܪܙܢܝܬ.

ܗܠܡ ܡܢ ܒܗܘܢܐ ܕܐܡܪܐ[96] ܚܕܬܐ[97] ܕܠܐ ܒܚܝܠܐ[98] :
ܘܢܚܬ ܪܘܚܐ ܘܡܫܚܗ ܒܚܝܠܐ ܐܠܗܝܐ.
ܒܪܘܚܐ ܡܫܝܚܗ ܠܐ ܗܘܐ ܒܡܫܚܐ ܢܡܘܣܝܐ :
300 ܡܫܝܚܐ ܒܪܝܐ ܕܡܢܗܪ ܗܘܐ ܠܒ ܡܢ ܕܫܒܪ̈ܘܗܝ[99].
ܒܠܦܘܣܐ ܕܗܘܢܐ ܢܚܬ ܗܘܐ ܪܘܚܐ ܘܩܘܝ ܥܠܘܗܝ :
ܘܒܬܘܕܝܬܐ ܒܠܫܢܐ[100] ܦܪܫ ܥܠ ܒܣܝܡܘܬܗ.
ܒܗܘܢܐ ܚܘܝ ܕܟܠܗ ܒܡܘܬܪܐ ܕܪܘܚܐ ܩܒܠ :
ܘܟܠ ܗ̇ܘ ܡܫܘܚܐ ܕܠܐ ܫܘܚܐ ܒܠܦܘܣܐ ܕܡܒܪܗ.
305 ܓ̰ܪ ܬܫܘܝܬܐ ܒܝܕ ܦܪܘܫܬܐ[101] ܪܫܡܬ ܫܘܚܐ :
ܕܗܘ ܗ̇ܘ ܡܫܘܚܐ ܫܘܚܐ ܕܟܠܐ ܕܠܐ ܘܡܟܝܠܐ.
ܒܐܬܪܐ ܕܗܘܢܐ[102] ܢܚܬ ܗܘ ܒܗ ܚܠ ܒܣܝܡܘܬܐ :
ܘܢܬܩܦ ܐܒܐ ܒܝܕ ܒܪܬ ܩܠܐ ܕܗܘܐ ܚܒܝܒ.
ܒܪܘܚܐ ܡܫܝܚܗ ܐܝܟ ܐܬܠܝܛܐ ܠܡܐܚܕ ܕܪܐ :
310 ܘܐܫܡܥ ܩܠܐ ܠܘܬ ܚܪ̈ܝܢܐ ܕܐܬܠܝܛܘܬܐ.
ܩܠܐ ܒܠܫܢܗ ܫܡܥܘ ܚܪ̈ܝܢܐ ܕܐܒܕܪ ܐܒܐ :
ܘܡܫܝܚܘܬܐ ܕܒܕܡܘܬ ܗܢܐ ܠܐ ܐܬܒܣܡ.
ܒܥܡܐ ܡܫܝܚܗ ܠܒܢ ܚܙ ܒܠܫܢܗ ܕܡܫܡܫ ܗܘܐ :
ܕܗܘ ܩܡ ܠܥܡܐ ܪܒܐ ܕܡܫܝܚܘܬܐ.

Hail to the member of (our) race that was deficient and in need of forgiveness,
because he has opened the treasury that was hidden from all generations!
(It was) not to the sanctuary of the high priests (that) John entered;
(it was) to that of heaven (where) he opened an entrance in mystery.
285 He concluded the rite that he was administering according to the Law
and began to serve spiritually in a higher order.
He abandoned the baptismal service (current) among the Jews
and began to proceed according to the canon that (brings) atonement to the [Gentiles.
He drew near to baptism, (that) great sea which washes sinners;
290 and he opened the gates that were closed before men.
The high priest descended into the water and bathed and sanctified it
and conferred upon in the power of the Spirit to give life.
The holy one drew near to the weak and inanimate element
and made it a womb which begets men spiritually.
295 He descended and was plunged into the womb of water as in a grave;
and he rose and was raised (to life) and raised Adam in mystery.

The Anointing of The Spirit

He ascended from the womb of a new mother that is not (such) by nature;
and the Spirit descended and anointed him with divine power.
(It was) with the Spirit (that) He anointed him — not with the legal (Mosaic) [ointment
300 (that was) the chosen ointment far superior to that of (all) others.
Under the figure of a dove the Spirit had descended and remained with him;
and by (this) open appearance, He signified concerning his hidden (Divine [Nature).
By the dove, He showed that he has received the entire wealth of the Spirit;
and He remains with him without departing according to the (regular) order of [His indwelling.
305 Through (this) peace-loving bird, He depicted the manifestation
of that one in whom the peace of the universe will remain unshaken.
Under the sign of the dove, there descended (and) abode in him hidden power;
and the Father confirmed (this) through (His) declaration that "this is my [beloved".
With the Spirit, He anointed him as an athlete (so as) to engage in wrestling;
310 and He made (His) voice audible to the viewers of the contest.
The viewers heard only the declaration which the Father proclaimed;
but the anointing under the likeness of the dove they did not observe.
In secret, He anointed him before only the one who was administering (baptism);
for thus demands the great rite of anointing.

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[90]⌜⌝ ܡܩܕܡ ܢܘܗܪܐ D — [91] ܒܗܘܢܐ C — [92] ܐܘܪܚܐܝܬ D — [93] om. sey. C — [94]⌜⌝ ܟܢܫ ܡܩܕܫܬܐ C — [95] om. sey. D — [96] om. ܕ CD — [97] ܢܘܪܬܐ D — [98] ܟܡܝܢܐ D — [99] ܢܚܬܘܗܝ AB — [100] ܚܠܬܐ C — [191] c. sey. D — [102] ܕܚܫܝܢܐ D

315 ܠܒ̈ܢܝܐ ܒܠܚܘܕ ܦܩܕ ܡܫܝܚܐ ܠܡܥܡܕܘ :
ܒܪ ܡܬܠܒܡܝܢ ܐܝܟ ܒ̈ܢܝܬܐ ܒܪܒܘܬ ܚܝܠܗ.[103]
ܐܦ ܢܘܚ ܐܝܟ ܫܡܫܐ ܘܪܡܙܐ ܕܢܬܠܐ :
ܒܪ ܟܠܝܠܐ ܐܘܫ ܕܢܬܒܡܐ ܒܪܘܚܐ ܕܝܠܬ.
ܗܘ ܒܠܚܘܕܘܗܝ ܫܚܐ ܡܘܗܒܬܐ ܒܪܡܙܬ ܢܘܚܐ :
320 ܘܐܦܣܩܗ ܘܐܡܪ ܕܬܪܬܝ ܫܘܐ ܘܪܒ ܒܪܘܟܐ.[104]
ܫܠܬ ܠܗ ܪܘܚܐ ܚܢܐ ܒܡܫܐ ܒܐܪܙ ܦܪܫܬܐ :
ܕܢܚܬ ܗܘ̣ ܒܡܫܚܐ ܟܠܝܠܐ ܒܝܘܒܠܐ ܫܠܡܐ.
ܗܢܘ ܡܥܒܕܐ ܕܡܫܡܫ ܗܘܐ ܕܢܚܬ ܪܘܚܐ :
ܘܐܪܡܝ ܐܝܕܐ ܐܒܐ ܒܡܠܗ ܒܐܪܙ ܚܘܕܬ.

325 ܗܫܐ ܕܫܠܡ ܠܚܘܫܒܐ ܕܡ̈ܠܐ ܘܢܬܬܩ ܐܒܐ :
ܢܒܥܐ ܕܡܝܐ ܕܦܓܠ ܪܘܚܐ ܘܡܫܟܐ ܕܒܪܐ.
ܡܝܐ ܒܡܝܐ ܕܢܚܬ ܘܡܟܪܙ[105] ܒܐܪܙ ܦܪܫܬܐ :
ܘܠܗܝܢ ܒܗ ܒܪܐ ܕܝܠܗ ܒܗ ܘܫܟܠ ܚܘܒܗ.
ܡܝܐ ܕܢܚܬ ܠܒܘܒܐ ܕܡ̈ܠܐ ܐܝܟ ܚܫܝܪܐ :
330 ܘܡܝܐ ܕܡܫܝܚܗ ܪܘܚܐ ܒܚܠܝܐ[106] ܘܗܘܐ ܚܝܠܐ.
ܐܦ ܗܘ ܡܠܬܐ ܪܦܝ ܠܬܗ ܘܗܘܐ ܒܣܪܐ :
ܡܛܠ ܡܢܐ ܠܘ ܒܩܘܡܗ ܡܫܝܚܗ ܠܒܣܪܗ.
ܠܡܢܐ ܠܐ ܝܗܒ ܚܝܠܐ ܒܚܝܠܗ ܒܪܘܒܒ[107] ܦܓܪܗ :
ܕܢܚܬ ܪܘܚܐ ܘܚܝܠ ܦܓܪܗ ܒܡܫܝܚܘܬܐ.
335 ܐܦ ܗܘ ܕܓܘܐ ܝܗܒ ܠܝܕܗ ܒܡܘܒܐ ܘܚܝܠܐ :
ܠܗ ܐܘܣܦ ܠܗ ܫܡܫܐ ܕܟܠܝܒܘ ܐܝܟ ܚܫܝܪܐ.
ܐܦ ܪܘܚܐ ܗܘ ܘܒܪ ܐܘܣܝܐ[108] ܕܐܒܐ ܘܪܘܚܐ :
ܠܗ ܚܕ ܢܚܬ ܘܐܚܝܢ ܦܓܪܗ ܘܐܦ ܢܦܫ[109].
ܐܝܟ ܢܚܬ ܚܕ ܡܢ ܫܡܝܐ ܠܐ ܦܪܫܐ[100] ܗܒܐ :
340 ܘܐܝܟ ܚܫܝܚ ܐܝܬܝܐ ܠܐܝܬܝܐ ܠܐ ܚܫܝܪܐ.
ܚܠܬܗ ܕܡܫܝܚܐ ܪܒܘܬ ܕܒܪܐ ܗ̇ܝ ܕܡܫܝܚܘܬܐ[111] :
ܕܐܝܟܐ ܕܐܝܬ ܒܚܠܬ ܡܫܝܚܐ ܢܣܒ ܕܒܪܐ.
ܘܐܦ ܠܝܫܘܥ ܡܫܚ ܪܘܚ ܘܩܘܕܫܐ ܘܟܠܝܠܗ̇ ܪܘܚܐ :
ܡܕܝܢ ܕܒܪܐ[112] ܕܪܒܘܬ ܫܘܒܚܐ ܢܣܒ ܚܕܐܝܬ[113].
345 ܘܐܦ ܪܒܘܬܐ ܢܣܒ ܒܡܒܪܐ ܒܡܫܝܚܐ ܘܠܐ :
ܐܝܟ ܕܓܘܐ ܝܗܒ ܠܝܕܗ ܘܪܘܚܐ ܕܡܢܗ.
ܘܐܦ ܠܐ ܦܐܬܝ ܗܠܝܢ ܕܐܡܪܬ ܕܐܦܠܐ ܦܐܬܝ :
ܡܕܝܢ ܢܒܥܐ ܕܡܝܐ ܕܝܪܒ ܒܚܠܬ ܡܫܝܚܐ.

315 To priests only is it permitted to sanctify oil,
since they discern, as householders, the greatness of its power.
Also John, as minister and friend of the bridegroom,
through a revelation was deemed worthy to observe the Spirit descending.
He alone saw the gift under the likeness of the dove
320 and bore witness and said that the vision is true and (its) significance great.
"I saw the Spirit, a hidden Nature, under the mystery of a bird
descend (and) abide hidden in a visible one in perfect love".
The mediator, who was administering (the baptism), gave witness that the Spirit [descended;
and the Father has subscribed by His declaration to the mystery of our [restoration.

Narsai's Rejection of his Adversaries' Position

325 Now that he has completed the rite of water and the Father has set His seal (of [approval on it),
let us ask who it is who has received the Spirit and the name of Son.
Who (and) in whom is it who has descended and dwelt under the symbol of a bird
and whom has He called the Son in whom He was pleased and (who) has [fulfilled His love?
Who is it who descended into the womb of water as one deficient
330 and who is it whom the Spirit anointed with power and (who) acquired power?
If it is the Word (Who) structured His own Being and became flesh,
for what reason did He not in His own Person anoint His flesh?
Why did He not give power by His own power at the structuring of His body,
(rather than) that the Spirit has (to) descend and empower His body by an [anointing?
335 If it is so that He is equal with His Begetter in love and power,
why did He have the name (of God) added to Him in grace as one deficient?
If He is spiritual and consubstantial with the Father and the Spirit,
why does One descend and the Other bear witness and then He is exalted?
How (is it that) an unlimited One descends to Another (unlimited)
340 and how does a Self-Existent One anoint a Self-Existent that is not deficient?
The reason for the ointment is the majestic rank of glory,
because whoever is imperfect receives rank by reason of the ointment.
And if the Holy Spirit has anointed the Only-Begotten and filled Him with (His) [Spirit,
then the majestic rank of glory he has received of late.
345 And if He has received majesty at baptism by the ointment and the (Father's) [declaration,
how is it that He is equal with His Begetter and the Spirit Who is from Him?
And if they are not apt those things which I have said are not at all apt,
then let us seek who it is who has been exalted by reason of the ointment.

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[103] ܕܪܓܠܗ D — [104] ܪܘܒܒܐ D — [105] BCD — ܘܡܒܝܠ A — [106] ܒܣܘܒܐ D — [107] ܠܪܘܒܒ D — [108] ܐܘܫܢܐ ܗܘ D — [109] BCD — ܢܒܝܠ A — [110] ܡܢܝ CD — [111] CD — ܕܡܫܝܚܘܬܐ AB — [112] c. sey. C — [113] ܚܕܬܐ C

ܠܐ ܚܫܝܪܐ ܠܐ ܡܬܒܥܝܢ ܡܢ ܦܡ ܕܒܪܘܝܐ :
350 ܘܐܝܟܢܐ ܕܦܩܕ ܦܡ ܢܥܒܕ ܠܗ ܦܘܩܕ ܡܫܝܚܐ.
ܠܐܝܟ. ܗܟܢܐ ܠܐ ܐܝܟ ܠܗ ܚܘܒܐ ܕܒܣܪܐ[114] :
ܘܠܘܬ ܡܢ ܟܠ ܠܐ ܡܘܪܒܐ[115] ܠܗ ܪܘܒܬ ܕܪܓܐ.
⌜ܕܐܝܬܝܐ ܐܝܬܘܬܗ̇⌝[116] ܘܒܗ̇ ܒܐܝܬܘܬܗ ܡܫܘܐ ܡܫܬܡܠܝܐ :
ܘܠܐ ܡܫܬܚܠܦ ⌜ܒܝܢܐ ܕܫܘܒܚܗ⌝[117] ܡܢ ܗ̇ܝ ܕܐܝܬܘܬܗ.
355 ܟܠ ܕܡܫܬܢܐ ܗ̣ܘ ܒܟܝܢ ܐܝܬܘܬܐ ܠܐ ܡܫܬܚܠܦ :
ܘܐܦ̄ ܡܫܬܚܠܦ ܒܫܡܐ ܫܐܠܐ ܦܪܐ ܐܝܬܘܬܐ.
ܟܠ ܕܟܝܢܐ ܗ̣ܘ ܚܫܝܫ ܥܠ ܚܝܠܐ ܕܒܪܘܝܘܬܐ :
ܘܠܐ ܡܬܚܫܚ ܟܠܗ ܙܒܢܐ ܕܗ̇ܘ ܕܐܘܚܕܗ.
ܐܝܟܢܐ ܕܢܒܪ ܒܪ ܡܫܚܠܦܬܐ ܐܚܪܢ ܡܘܪܒ ܠܗ :
360 ܘܐܠܘ ܪܒ ܗܘܐ ܠܐ ܢܒܪ ܗܘܐ ܡܢ ܡܟܐ ܕܐܝܬܘܗܝ.
ܠܝܬ ܒܒܢܝܢܐ[118] ܕܡܘܪܒ ܕܠܗ ܒܟܠܐ ܕܠܗ :
ܘܐܝܟܢ ܫܠܝܛ ܗܘ ܒܟܠ ܡܘܪܒ ܟܠܐ.
ܚܝܢ[119] ܠܐ ܢܐܡܪ ܐܘ ܢܬܪܥܐ ܐܝܟ ܦܠܓܘܬܐ :
ܕܡܠܬܗ ܕܐܒܐ ܐܘܪܒ[120] ܕܠܗ ܒܟܠ ܕܢܣܒ.
365 ܢܣܒܐ ܗܘ ܕܢܒܪ ܒܪ ܡܫܚܠܦܬܐ ܠܘ ܢܣܘܒܐ[121] :
ܥܠܝܐ ܗܘ ܕܣܘܟܐ ܥܒܕܐ ܟܠܝܐ ܒܚܝܠ[122] ܢܣܘܒܗ.
ܓ̰ܠܝܐ ܕܐܫܬܝܬ ܒܓ̰ܐܬܐ ܕܒܠܒܐ ܕܪܓܬ ܦܓܪܐ :
ܗܘܘ ܕܢܣܒ ܪܘܚܐ ܒܒܘܪܐ ܕܡܒܝܘܬܐ.
ܡܐܢܐ ܥܠܝܐ ܕܓ̰ܠܝܢܐ ܪܦܝܐ ܢܣܒ ܦܓܪܐ :
370 ܘܗܦܟ ܒܒܕܗ ܡܐܢܐ ܕܢܦܫ ܠܥܒܝܕܘܬܐ.
ܠܗ ܠܒܢܝܢܐ ܕܡܕܒܪܗ ܕܐܒܕ ܢܣܒ[123] ܒܪܘܢܐ :
ܘܓ̰ܒܠܗ ܒܒܢܝܢܐ ܘܓ̰ܒܪܗ ܒܪܘܢܐ ܘܡܠܐ ܥܦܪܐ.
ܚܝܢ ܚܕ ܗܘܐ ܐܦ[124] ܐܬܡܣܟܢ ⌜ܠܡܘܬܐ ܘܒܫܢܐ⌝[125] :
ܘܒܗ ܒܚܝܢ ܦܪܥ ܒܪܘܢܐ ܚܘܒܬ ܒܢܝܢ.
375 ܒܚܘܫܒܬ ܒܥܠܝ[126] ܐܫܬܝܬ ܫܘܦܪܗ ܕܓ̰ܠܝܢ[127] ܦܐܝܐ :
ܘܗܦܟ ܓ̰ܪ ܒܙ ܡܫܡܫܢ̈ܐ ܪ̈ܘܚܢܐ.
ܫܘܒܚܐ ܒܫܢܐ ܠܚܝܐ ܓ̰ܘܪܬ[128] ܒܪ̈ܝܬܐ :
ܘܫܠܡ ܗܫܐ ܘܪܫܡ ܐܝܟ ܠܚܘ ܡܢ ܕܦܐ.

ܓܒܪܐ ܗܘܐ ܚܝܠܗ ⌜ܠܐܟܣܢܕܪܝܐ ܐܝܟ ܦܘܪܫܢܐ⌝[129] :

[114] ܕܒܣ̈ܪܐ BCD — [115] ܡܘܪܒ CD — [116] ܕܐܝܬܘܬܗ, ܘܐܝܬܘܬܗ, CD — [117] ܡܢ ܐܝܬܘܬܗ D — [118] om. sey. D — [119] ܚܝܢ D — [120] ܡܘܪܒ. C — [121] ܗܘ ܢܣܘܒܐ C — [122] ܒܚܝܠ C — [123] ܥܡܠ CD — [124] ܘܐܦ D — [125] ⌜⌝ ܠܒܫܢܐ ܘܡܡܘܬܐ C — [126] ܒܚܝܢ B; ܢܚܫ D — [127] ܕܓ̰ܠܝܢܐ C — [128] ܓ̰ܘܪܬܗ

One Who is not deficient (can)not be blessed by one who is inferior;
350 and to One Who is holy, what use is holy oil?
The One, containing (all) limit, a womb of flesh (can)not contain;
and the One Who is exalted above all a majestic rank (can)not raise to honor!
He Who is self-existent both remains in His (Divine) Essence forever;
and the Nature of His glory (can)not be changed from what It is.
355 Whoever is perfect in the name of the (Divine) Essence (can)not be changed;
and if He is changed, in a metaphorical sense (only) does He possess the (Divine) [Essence.
Whoever is a creature has need of (God's) creative power
and does not subsist without the will (act) of (that) One Who made him subsist.
Whoever is exalted by degrees, another exalts him;
360 but if he is (fully) exalted, he (can)not be exalted above what he is.
Among natures there is (none) that extends its own (nature) into what is not [its own;
and (so) how has (that Nature) Which extends the universe changed Its Being into ours?
For us, let us not speak or think as the faithless (do)
that the Word of the Father has extend His Own (Nature) into ours which He [has assumed!
365 It is the assumed one who has been exalted by degrees — not the Assumer!
It is the lowky one who has acquired the sublime name of God) by the power of [his Assumer!

The Renewal of Baptism

The image which was tarnished with the filth of iniquity because of (Adam's) [desire for fruit
is the very one which the Spirit moulded in the crucible of baptism.
The lowly vessel of soft clay the Potter took
370 and remade it (into) a vessel that is useful for glorious things.
The nature of Adam's clay the Creator took
and fashioned it in water and heated it in the pirit; and it acquired beauty.
Our nature had succumbed (and) also been pledged as a hostage to death and the [evil one;
and by our (same) nature, the Creator paid the debt for our race.
375 Because of the hatefulness of our iniquity, there was tarnished the beauty of our [comely image;
but He depicted us again in spiritual colors.
Evil envy had effaced our outward features;
but He has now changed and engraved them within the tablet (of man's body).

The Divine Plan of Renewal

Our race was cast into exile as (being) vicious;

C — 129r ܐܝܟ ܡܪܘܕܐ ܠܐ ܡܫܘܪܝܐ C

380 ܘܡܢ ܕܐܬܡܟܟ ܚܙܗ ܒܪܚܡܐ ܡܠܐ ܕܢܫܝܗ̇.
ܫܡܫ ܗܘܐ ܒܫܘܠ ܘܪܚܡ ܗܘܐ ܒܗ ܒܒ̈ܠܐ[130] ܕܡܫܘܬܐ :
ܘܢܣܒܗ[131] ܥܠ ܫܘܠܗ ܕܡ̈ܫܐ ܕܒܟܠܗ̇، ܘܢܣܬܘ[132] ܦܪܘܣܗ̇.
ܦܐܪܐ ܗܘܐ ܠܗ ܘܡܒܣܒܣ ܗܘܐ ܒܒܐ̈ܢܐ ܕܒܘܠܐ :
ܘܒܓܒܗ ܚܢܢܐ ܘܐܫܝܢ ܡܢܗ ܦܪܘܬ ܒܘܠܗ.
385 ܚܙ ܗܕܡܐ ܠܒܐ ܡܢ ܒܠܗ ܠܒܫܡܐ ܕܐܢ̈ܫܐ :
ܘܐܠܦܗ ܒܪܘܚܐ ܕܢܐܗܘܐ ܒܐ̈ܢܐ ܕܒܢ̈ܝ ܠܒܫܗ.
ܚܙ ܒܪܢܫܐ ܠܒܐ ܚܕܐܬܝܬ ܠܒܪ ܡܢ ܠܒܫܐ :
ܘܚܙܬ ܒܐܝܕܗ ܒܢܝܐ ܕܟܠ ܒܡܢܘܬܬܐ.
ܠܗ ܠܐ ܓܪܗ ܡܢ ܡܡܫܟܢܐ ܕܢܪܒ ܐܢ̈ܫܐ :
390 ܒܣܡܐ ܕܪܘܚܐ ܦܪܫ ܓܪܗ ܒܦܓܪܐ ܘܢܦܫܐ.
ܒܦܓܪܐ ܘܢܦܫܐ ܪܟܒ ܒܒܢܗ ܒܕܡܘܬ ܐܕܡ.
ܕܢܚܙܬ ܒܗ ܦܓܪܐ ܘܢܦܫܐ ܕܒܢܘ̈ܬܗ.
ܠܡܦܪܐ ܦܐܢܐ[133] ܪܟܒ ܒܒܢܗ[134] ܠܓܒܝܢ ܚܘܒܗ :
ܕܒܪܘܒܒܗ ܢܐܗܘܪ ܒܠܐ ܒܣܘܒܐ ܕܠܗ.
395 ܒܗܘܠ ܦܓܪܐ ܓܒܐ ܕܢܦܒܠ ܡܓܪܬ ܐܢ̈ܫܐ[135] :
ܘܒܓܠܝܬܗ ܢܣܒܐ ܠܒܠܐ ܚܠ ܒܣܘܬܗ.
ܫܒܝܐ ܬܠܬܝܢ ܪܒܝܗ ܒܦܓܪܐ ܘܚܒܝܢ ܢܦܫܐ[136] :
ܒܕ ܢܪܒ[137] ܗܘܐ ܠܒܝܢ ܚܝܐ ܘܡܕܡ ܐ̈ܦܘܗܝ.
ܒܬܪ ܕܒܢܐ ܒܕ ܐܬܓܡܪܬ ܬܪܒܝܬ ܦܓܪܐ :
400 ܓܒܐ ܕܢܒܪܗ ܚܠ ܚܘܕܬܐ ܕܡܫܬܡܠܐ ܒܗ.
ܠܒܐ ܡܢ ܠܒܫܗ ܚܙ ܒܪܘܐ ܘܫܕܪ ܡܕܒܪܢܗ :
ܘܢܦܩ ܐܒܪ ܡܠܐ ܕܒܬܒ ܒܢܒܝܘܬܐ.
ܓܒܪ ܘܐܬܝܬ، ܠܒܢܝ ܢܒܘܒ ܕܡܒܕܪܝܢ ܗܘܘ :
ܘܐܫܡܥ ܐܢܘ̱ܢ ܠܒܐ ܕܡܠܒܐ ܕܡܫܒܝܢ ܠܗ[138].
405 ܪܡܢ ܐܢܘ̱ܢ ܠܫܘܠ ܫܬܝܐ[139] ܪܘܚܢܐ :
ܘܡܓܘܪܓܐ[140] ܦܒܠܘ[141] ܡܠܒܐ[142] ܒܕ ܠܐ ܓܒܝܢ.
ܚܝܗ ܒܐܡܪܐ ܘܦܪܝܗ، ܕܒܝܐ ܕܡܫܒܐ ܚܠ :
ܘܓܪ ܒܡܒܕܗ ܡܘܬܐ ܘܚܝ̈ܐ ܘܫܘܕܬ ܚܠ.
ܓܬܠܗ ܒܫܬܝܐ ܡܓܠܠ ܚܘܒܗ ܕܠܘܬ ܐܢ̈ܫܐ :
410 ܘܦܪܐ ܚܠܬܐ ܠܒܢܝ ܠܒܫܗ ܕܐܬܢܦܩܘ[143] ܠܗ.
ܫܒܠ ܕܫܬܝܐ[144] ܒܕ ܡܫܬܘܬܐ ܕܗܡܝܢܘܬܐ :
ܘܐܦܩ[145] ܓܐܕܘܗ̇، ܒܕܬ[146] ܒܡܒ̈ܝܐ ܡܒܝܢܬ ܡܘܕܫܐ.
ܚܠܦ ܐܪ̈ܓܢܐ ܒܣܘܦ ܒܫܬܝܐ ܕܡܒܡܒܕܢܬܐ :
ܘܣܡ ܠܗ ܬܓܐ ܕܓܒܠ ܚܠܗ ܒܠܒ̈ܒܐ[147] ܕܪܘܚܐ.

380 and after it was humilated, the voice that cast it out took pity upon it in mercy.
It was imprisoned in Sheol, and there were laid upon it the fetters of death;
but Mercy which had fashioned it took pity on its fallen state and descended (to) [redeem it.
It was entirely putrid and being torn asunder by the diseases of iniquity;
but Pity bandaged it and washed away from it the stink of its iniquity.
385 One limb He chose from the whole body of men
and taught him in the Spirit to heal the diseases of the members of his race.
One man He chose anew in an extraordinary manner
and renewed through him (our) nature which had worn away in mortality.
He did not depict him with the colors of human seed.
390 He mixed in the color of the Spirit (and) depicted him in body and soul.
In body and soul He structured (and) made him in the likeness of Adam,
so that He might thereby renew the body and soul of his companions.
As a comely dwelling He structured and made him for the (good) pleasure of [His love,
so that in his structure He might bind the universe in love to Himself[25].
395 In the temple of (his) body, He willed to receive the worship of men;
and in his visible (nature), to show the universe the power of His hidden [(Nature).
For thirty years, He reared him in body and intimacy of soul,
while he was growing up in the sight of on-lookers and before His own [countenance.
After a time when there was completed (his) bodily growth,
400 He willed to signify the renewal which will be fulfilled in him.
He chose from his race a herald and sent (him) before him;
and he went forth (and) proclaimed the 'voice' of whom it is written in [prophecy.
He (John) gathered and brought (together) the sons of Jacob who were scattered
and announced to them the news of the King whom they were awaiting.
405 He invited them to the banquet of the spiritual bridegroom;
and under coaxing, they took (his) advice, although unwillingly.
He gave him the name of the 'Lamb' and called him 'the sacrifice who makes [atonement for all';
and he depicted by his baptism death and life and the renewal of all.
He compared him to a bridegroom[26] because of his love for men;
410 and he called the bride, the members of his race who adhered to him.
(This one) fulfilled (the role) of the bridegroom at the marriage feast of faith[27]
and took to himself the Church of the Gentiles (as) his betrothed of holiness.
Instead of purple, he covered her with the garment of baptism
and placed on her (head) a crown wholly plaited with the seals of the Spirit.

[25] Lit., 'in His love'. This verse is a succinct statement of Christ's role as the image of God's love. Cf. Introduction, nn. 85 and 86.

[26] Cf. *Jn.* 3, 29.

[27] Lit., 'by means of the marriage feast of faith'.

130 ܣܚܠܐ D — 131 ܘܣܝܡ D — 132 ܘܣܝܬ A — 133 ܕܒܥܐ CD — 134 ܘܡܒܕܗ C — 135 ܚܠܐ C — 136 ܐܢܫܐ D — 137 ܪܒܐ C — 138 ܘܗܘ CD — 139 ܡܠܟܐ D — 140 c. sey. CD — 141 ܦܚܠ D — 142 ܡܠܟܗ C — 143 ܕܐܬܢܣܒ C — 144 om. ܕ D — 145 ܕܐܣܦ C — 146 ܠܒܪܬ B — 147 om. sey. C

415 ܒܡܕܪܐ ܪܒܐ[148] ܚܘܝ ܫܘܒܚܗ[149] ܠܚܡ ܚܝ̈ܐ :
ܕܒܗ ܐܪܒܥܐ ܗܘ ܡܗܒ ܠܗ ܬܓܐ ܕܡܠܟܘܬ ܪܘܡܐ.
ܘܠܗ ܕܐܒܐ ܦܠܓ ܡܢ ܟܠܢ ܡܘܗܒ[150] ܗܘܐ ܠܗ :
ܟܕ ܡܘܕܥܬܐ ܕܗܘ ܚܒܝܒܗ ܘܥܒܕܐ ܢܟܝܠ.
ܐܒܐ ܦܩܕ ܘܒܪܐ ܥܒܕ ܘܪܘܚܐ ܢܣܒܬ :
420 ܡܫܪܐ ܬܠܬܐ ܕܐܬܪܥܝܘ[151] ܐܝܟ ܚܕܐ ܒܫܘܠܡ ܡܠܟܐ.

ܒܪ ܓܢܣܢ ܗܘ ܕܓܒܐ[152] ܘܡܠܐ ܫܒܥܐ ܕܒܪܘܬܐ :
ܘܠܗ ܐܬܝܗܒܬ ܪܫܘܬܐ ܘܬܓܐ ܕܪܘܡܐ.
ܗܘܝܘ ܕܡܫܝܚܗ ܪܘܚܐ ܒܚܝܠܐ ܘܗܘܝ ܐܝܕܘܗܝ :
ܠܟܠܗܘܢ ܐܫܘܕ ܐܒܐ ܒܡܠܗ ܕܫܪܪ ܚܘܒܗ.
425 ܗܘܝܘ ܕܫܘܐ ܘܗܘܐ ܒܡܕܪܐ ܠܬܠܬܗ ܕܐܒܐ :
ܘܗܘ ܐܬܝܪ ܒܫܡ ܐܝܬܘܬܐ ܕܟܠ ܡܢ ܟܠ.
ܡܛܠ ܐܦ ܗܘ ܟܠ[153] ܡܫܒܚܢܐ ܕܗܘܘ ܐܒܗܘܗܝ :
ܕܐܚܝܕ ܒܐܝܕܐ ܕܕܒܪܐ ܠܐܢܫܐ ܒܡܫܬܪܝܢ ܗܘܘ.
ܒܕܡܗ ܕܐܢܫܐ[154] ܘܦܓܪܐ ܕܒܥܐ ܡܢ ܦܓܪܐ :
430 ܘܕܪܫ ܐܘܪܚܐ ܠܒܢܝ ܓܢܣܗ ܠܘܬ ܚܕܘܬܐ.
ܕܪܓܐ ܘܫܒܝܐ ܕܢܦܩ ܦܓܪܐ ܕܡܢ ܡܝܬܘܬܐ ܗܘ :
ܕܗܘܐ ܒܟܠܗܘܢ ܢܬܝܐ ܘܡܒܪܐ ܒܪܘܡܐ ܘܒܥܘܡܩܐ.
ܪܘܚܐ ܕܦܩܕ ܒܐܬܪܐ ܕܗܘܐ ܠܟܠ ܘܦܩܕ ܠܝ :
ܕܒܗ ܕܓܢܣܐ[155] ܕܢܣܒ ܘܫܘܝ ܐܝܬܘܗܝ ܐܦ ܗܘ.
435 ܟܕ ܡܗܝܡܢܘܬܐ ܫܩܠ ܘܓܡܪ ܚܘܣܪܢܗ :
ܘܫܬܦ ܐܢܘܢ ܠܒܢܝ ܓܢܣܗ ܒܥܘܬܪܐ ܕܪܘܚܐ.
ܒܚܕ ܐܝܟ ܟܠܢ ܦܓܪܐ[156] ܒܒܢܝܐ ܫܡܝܢܐ[157] :
ܘܠܗܘ ܒܥܘܒܐ ܕܡܥܡܘܕܝܬܐ ܪܘܚܐܝܬ.
ܒܫܡ ܐܝܬܘܬܐ ܫܡܝܢܐ ܬܠܬܐ ܒܚܕ ܘܐܬܚܫ :
440 ܐܒܐ ܒܡܠܬܐ ܘܒܪܐ ܒܚܘܒܐ ܘܪܘܚܐ ܒܡܫܝܚܐ.

⌈ܫܡܝܐ ܬܠܬܐ⌉[158] ܓܒܪܘܗܝ، ܐܒܗܘܗܝ، ܠܫܡܐ ܕܦܩܕ :
ܘܗܒ ܒܫܡܐ ܘܒܫܡܝܢܐ[159] ܘܐܡܠܟ ܟܠ ܟܠ.
ܒܫܘܒܪ ܟܠܗܘܢ ܐܫܬܘܕܝ، ܠܗ ܫܡܐ ܕܒܪܘܬܐ :
ܘܓܒܪܘܗ ܒܐܕܪܐ ܟܕ ܡܠܟܐ ܪܘܚܢܐ.

[148] ܕܪܘܚܐ D — [149] ܫܒܝܚܗ BCD — [150] ܡܪܗܒ C — [151] om. ܕ C — [152] ܒܥܒܪ C — [153] ܟܕ C — [154] ܕܐܢܫܐ ܗܘ BD — [155] ܕܓܢܣܢ D — [156] ܦܓܪܝܬ B — [157] ܓܫܡܢܐ BCD — [158] ܬܠܬܐ ܫܡܗܐ C — [159] om. sey. D

415 With great adornment, (the Spirit) showed his glory to on-lookers,
because, although he is earthly, He gave him the crown of the Kingdom on high.
The voice of the Father was exalting him to an honor greater than anyone (else's)
by testifying: "This is my beloved, and he fulfills My will"!
The Father cries out and the Son is baptized and the Spirit descends:
420 three Witnesses Who have subscribed to the authority of the King.

A Man Was Baptized

It is a member of our race who was baptized and acquired the name of sonship;
and to him has been given the sovereign power and the crown on high.
He is the one whom the Spirit anointed with power and with whom He remained
(and) about whom the Father has borne witness by His declaration that his love [is true.
425 He is the one who was deemed worthy (to) become the dwelling place for the Word [of the Father;
and he was honored with the name of the (Divine) Essence, (a name) that is the [most exalted of all.
He also testifies concerning the things that have come to pass in his regard,
which were done to a man who is like to (other) men:
(Namely) a human baptism and a body that was baptized by corporeal beings,
430 and (the fact that) he opened the way to renewal for the fellow members of his [race.
The rank and the name which he inherited cry out that he is from mortals
(and) that he became by grace heir and lord in the height and the depth.
The Spirit which he received under the sign of a dove has revealed and signified to us
that he is also from the (same) race that is deficient and in need.
435 Through the gift (of the Spirit), he has fulfilled and perfected (what was) deficient [in him
and has made the fellow members of his race share in the wealth of the Spirit.
He was baptized as every corporeal being in ordinary water,
but the womb of baptism generated him in a spiritual way.
In the name of the (Divine) Essence, the three names (of the Trinity), he was [baptized and sanctified:
440 the Father in the voice (from heaven), and the Son in love, and the Spirit in the [ointment.

The Word And The Body Are The One Son Of God

The three names (of the Trinity) fulfilled for him the name which he received;
and he was exalted in name and in reality and began to reign over all.
At the annunciation of his conception, He promised him the name of sonship;
and He brought it to pass in mystery by means of a spiritual birth.

445 ܒܪ ܐܠܗܐ ܐܡܪ ܚܢܢ ܕܚܙܬ. ܕܢܗܘܐ 160 :
ܘܡܠܟܘܬ ܐܒܘܗܝ، ܝܗܒ ܒܪܬ ܩܠܐ ⌜ܕܢܛܪ ܐܒܐ⌝ 161.
ܗܐ ܫܘܒܚܐ ܕܐܒܘܗܝ، ܦܬܚ ܐܝܟ ܒܪܘܐ :
⌜ܕܒܪܝܫܐ ܗܘܐ ܕܦܬܠ ܙܘܥܐ ܒܐܣܟܡܐ ܕܥܘܠܐ⌝ 182.
ܒܪܝܫܐ ܗܘܐ ܕܡܫܝܚܗ ܙܘܥܐ ܒܚܝܠܐ ܒܥܠܝܐ :
450 ܕܒܚܝܠ ܙܘܥܐ ܢܕܘܦ ܫܐܪܐ ܘܢܐܣܐ ܒܒܪܝܐ.
ܒܪܝܫܐ ܗܘܐ ܒܦܘܪܐ ܘܢܦܫܐ ܣܓܝ ܡܢ ܒܗܠܐ :
ܘܡܫܝܚܗ ܒܪܘܚܐ ܘܗܘܐ ⌜ܒܚܝܠܐ ܐܠܗ ܒܪܝܫ⌝ 163.
ܒܫܡ ܒܪܝܫܐ ܦܪܐ ܐܢܐ ܠܗ ܡܛܠ ܦܘܪܗ :
ܘܫܡ ܐܠܗܐ ܢܣܒ ܐܢܐ ܠܗ ܡܛܠ ܕܪܒܗ.
455 ܚܕ ܦܪܐ ܐܢܐ ܡܠܬܐ ܘܦܘܪܐ ܒܪܐ ܕܐܠܗܐ :
ܚܕ ܒܐܝܬܘܬܐ ܕܠܐ ܡܫܬܘܕܥܐ ܒܚܕ ܦܘܠܓܐ 164.
ܒܬܪܝܢ ܦܪܨܘܦܐ ܒܫܡܐ ܕܬܪܝܢ ܠܐ ܗܘܐ ܒܬܪܝܢ :
ܚܕ ܗܘ ܐܢܐ ܒܪܐ ܕܐܝܬܘܬܐ ܘܒܪܐ 165 ܕܡܢ.
ܡܫܝܚܐ ܘܒܪܐ ܦܪܐ ܐܢܐ ܠܗ ܡܛܠ ܬܪܬܝܢ :
460 ܕܡܫܝܚܗ ܙܘܥܐ 166 ܘܗܘܐ ܒܚܘܒܐ ܒܪܐ ܒܡ ܡܠܬܐ.
ܡܠܬܐ ܘܦܘܪܐ ܡܢܐ ܕܐܡܪ ܐܢܐ ܬܪܝܢ ܒܚܝܠܐ :
ܒܕܡܘܬ ܦܘܪܐ ܘܢܦܫܐ ܒܦܓܪܗ ܚܕ 167 ܒܪܝܫܐ.
ܢܦܫܐ ܒܦܘܪܐ ܘܦܘܪܐ ܒܢܦܫܐ ܦܪܝܫܝܢ ܘܫܘܝܢ :
ܘܦܫܪ ܒܠܝܫ ܕܬܪܝܢ ܐܢܘܢ ܘܚܕ ܡܬܒܥܝܢ.
465 ܡܠܬܐ ܒܦܘܪܐ ܒܐܣܟܡܐ 168 ܕܡܠܬܐ ܕܒܦܓܪ ܢܦܫܐ :
ܕܐܝܬܘܗܝ ܒܢܦܫܐ ܘܠܒܪ ܡܢܗ ܕܠܐ ܦܘܪܫܐ.
ܒܗܢܐ ܐܣܟܡܐ 169 ܣܡ ܒܚܝܠܐ ܕܬܘܕܝܬ ܡܠܬܝ :
ܕܢ ܚܝܦ ܐܢܐ ܬܪܝܢ ܕܦܪܝܫܝܢ ܠܚܕ ܫܘܡܠܠܐ.
ܘܐܦ ܐܠܗܝܢ ܠܝ ܗܕܐܣܟܡܐ ܒܡܐܟܠ ܦܪܓܐ :
470 ⌜ܗܢܘܢ ܚܝܘܢ⌝ 170 ܕܡܢܗ 171 ܕܒܡܕ. ܘܡܫܝܚܗ ܙܘܥܐ.

ܢܐܡܪ ܕܝܢܐ ܩܕܡ 172 ܕܢܩܐ ܕܥܒܕ ܫܦܝܪ :
ܘܚܬܐ ܫܘܕܪܐ ܡܢ ܒܬ ܐܕܒܐ ܕܟܠ ܙܘܥܐ.
ܢܩܘܡܘܢ ܒܢܝܐ ܚܕ ܠܘܩܒܠ ܚܕ ܐܝܟ ܕܒܕܝܢܐ 173 :
ܘܢܗܘܐ ܙܒܢܐ ܣܘܠܩܬܢܐ ܕܥܒܕ ܠܬܪܝܢ.
475 ܒܕܝܢܐ ܚܝܘܢ ܕܠܟ ܦܐܬܝ ܗܠܝܢ ܕܐܡܪܬ :
ܘܐܦ ܡܕܕܝܢ ܗܘܐ ܐܬܓܠܝܬ 174 ܕܫܦܝܪ ܐܠܗܘܬ.
ܕܠܐ ܚܝܠܐ ܢܓܠܘܢ ܚܝܠܐ ܕܟܣܝܐ ܒܟܠܗ :
ܘܐܦ ܗܘ ܕܚܙܝ ܠܘܩܒܠ ܚܝܐ ܗܘ ܫܪܝܪ.

445 "The Son of the Most High", the vigilant one said, "He is going to be";
  and this was fulfilled for him by the declaration that the Father has sealed.
Behold! The things that have happened to him cry out as heralds
  that it was a man who received the Spirit under the figure of a dove.
He was a man whom the Spirit anointed with hidden power,
450 so that by the power of the Spirit he might banish demons and cure diseases.
He was a man in body and soul, save for iniquity;
  and He anointed him with the Spirit; and he became in power the od-man [28].
By the name of 'man', I call him because of his body;
  and the name of 'God', I give him because of his rank.
455 One I call the Word and the Body, the Son of God:
  one in the (Divine) Essence because he (can)not be parted by a division.
The natures I have distinguished by the name of two. It was not sons!
  As one I know the Son of the (Divine) Essence and the son [29] who is from us!
'Messiah' and 'Son' I call him because of the two (facts)
460 that the Spirit anointed him and he became in love the Son with the Word.
The Word and the Body — when I say (that they are) two according to nature,
  it is like the body and the soul within it (being) one man.
The soul with the body and the body with the soul are separate but co-(partners);
  and everyone testifies that they are two but called one [30].
465 The Word with the Body (is) in the (same) order as reason [31] within the soul,
  which is in the soul and (yet) outside of it indiscriminately.
In this order (of union) is set the edifice that (forms) the confession of my [discourse,
  when I join two that are separate into one whole.
And if the heretics wrong me with calumny,
470 let these show who it is who was baptized and (whom) the Spirit anointed.

Narsai's Personal Defense

Let us enter a (law) suit before the Judge Who listens rightly
  and let us summon witnesses from the library of the Spirit's words.
Let the parties stand opposite one another as in a suit
  and let the (Divine) Will be the Advocate Who hears the two (sides).
475 In (this) suit, let them show to whom befit these things that I have said;
  and if they are declared to be right, behold it has been made evident that [rightly they have wronged me!
Without strife, let them reveal the sense that is hidden in (their) words;
  and if they are aiming straight at the goal, behold they are the orthodox ones!

[28] Variant D "and the *body* became God and man": a striking statement that emphasizes the humanity. — [29] Variant BCD "and the *body* who is from us" avoids the uncertainty of refering to two sons in this distich. — [30] Cf. the citation from Homily 81, 'On The Word Was Made Flesh' on p. 27. For a similar reference in Theodore, cf. *In Ev. Jo. VIII* (Vosté, *C.S.C.O.* 115-6: Scriptores Syri, Series IV, 62-3, v. 3, p. 196). — [31] Cf. I, n. 16.

160 ܕܝܠܐܬܐ B — 161⌜⌝ ܕܗܘܐ ܡܫܝܚܐ C — 162⌜⌝ om. 1 v. C — 163⌜⌝ ܦܓܪܐ ܐܠܗܐ ܘܒܪܢܫ D — 164 c. sey. D — 165 ܘܦܓܪܐ BCD — 166 ܒܪܘܚܐ D — 167 ܐܝܟ ܚܕ B — 168 ܒܠܦܘܫܬܐ D — 169 ܠܦܘܫܬܐ D — 170⌜⌝ ܢܣܒܘܢ ܗܘܢ C — 171 om. ܕ D — 172 ܠܘܬ D — 173 ܕܒܢܝܢܐ C — 174 ܡܬܠܓܠܐ D

ܡܕܡ ܕܝܢܐ ܐܢ ܚܙܝ ܒܢܝ ܠܐ ܕܢܝܠ ܐܢܐ :

480 ܕܠܒܫܐ ܕܡܠܟܐ ܚܘܪܐ ܦܓܘܪܐ ܒܦܘܡ ܥܙܘܙܐ.

ܐܢܐ ܕܚܙܘ ܡܢ ܢܡܘܣܐ[175] ܟܠܗ ܗܘ ܡܦܪܥܗ :

ܘܡܕܡ ܕܢܒܐ ܡܚܝܒ ܗܘ ܠܗ ܒܢܝܚܘܬܗ.

ܠܐ ܡܨܝܐ ܐܢܐ ܡܢ ܢܒ̈ܩܐ ܐܠܗ̈ܐ :

ܘܠܐ ܡܫܠܛ ܐܢܐ ܬܪܒ ܡܪܘܬܐ ܕܒܢܝܐ ܐܚܪܢܐ.

485 ܗܐ ܦܐܡ ܐܢܐ ܡܕܡ ܕܢܐ ܕܚܪܐ ܒܚܫܝܐ :

ܟܠ ܕܡܦܪܥ ܚܫܐ ܒܓܠܝܐ ܒܝ ܡܫܒܚܢܐ.

ܡܢܐ ܡܒܣܡ ܠܐܦܐ ܕܒܗܘܢ ܒܐܣܒܝܡ ܡܫܬܐ :

ܘܡܢܐ[176] ܦܠܝܢ[177] ܐܝܟ ܬܒܥܐ ܕܥܘܫܢܬܐ[178].

ܡܢܐ ܚܬܪܝܢ ܒܓܢܐܘܬܐ ܕܓܒܐ ܕܚܝܠܐ :

490 ܗܕܝܦܘܬܐ[179] ܒܢܝܢ ܗܘ ܚܠܬܗ ܡܕܡ ܚܟܝܡܐ.

ܐܦ ܐܝܟ ܒܥܒܫܘܬܐ[180] ܠܗ ܐܝܬܘܬܐ ܗ̇ܝ :

ܐܠܐ ܡܦܪܢܐ ܕܚܬܪܘܬܐ ܕܪܒܐ ܒܓܘܡܪܐ.

ܐܝܟ ܩܓܢܐܐ ܒܡܪܚܘܬܐ ܕܠܘܡܠ ܡܘܫܬܐ :

ܘܐܫܦܠ ܡܘܫܬܐ ܒܡܠܐ ܐܝܟܐ ܡܕܡ ܗܕܘܦܐ.

495 ܠܐ ⌈ܗܘܐ ܡܐܟܐ⌉[181] ܐܝܟ ܡܚܝܢܐ ܠܫܡ ܒܐܢܘܬܐ :

ܘܠܐ ܒܐܢܘܬܐ ܚܒܬ ܡܒܠܬܡ ܐܒܒܐ ܕܐܣܒܪܘ.

ܗܘܢ ܐܦܠܝܢ ܒܝ ܡܠܬܗܘܢ ܒܡܦܠܐ ܡܫܠܐ :

ܘܐܣܒܪܘ ܗܘܢ ܕܢܠܦ ܡܘܫܬܐ ܗܘܘ[182] ܬܒܥܐ.

ܕܓܠܐܢܬ ܠܒܫܝܢ ܡܫ̈ܒܚܐ ܕܐܡܪܐ ܕܒܢܐ :

500 ܘܕܐܟܐ ܐܢܘܢ ܒܡܫܒ̈ܚܢܘܬܗܘܢ ܕܠܘܡܠ ܡܘܫܬܐ.

ܡܢܘ ܡܢܘܗܘܢ ܕܐܓܠܝܢ ܐܝܟܢܐ ܘܠܐ ܘܐܬܦܪܣ :

ܘܐܢܘ ܕܒܐ ܒܢܝܐ ܒܐܢܐ ܐܠܐ ܒܢܘܬܪܐ.

ܗܐ ܪ̈ܒܢܐ ܕܬܠܒܕܘ ܐܢܘܢ ܢܒܘ ܘܐܬܦܪܣܘ :

ܘܦܪܕܬ ܐܢܘܢ ܒܕܬܐ ܕܒܢܬܐ ܠܒܪ ܡܢ ܬܪ̈ܒܝܗ̇.

505 ܦܘܠ̈ܚܢܐ ܘܐܘܢ̈ܚܢܐ ܒܡܢܝܢ ܘܥܕܢ :

ܕܒܢܬ ܐܪܥܘܣ ܘܒܢ̈ܝܬܗ ܗܘܘ ܢܘܒܪܐ.

ܘܐܦ[183] ܪ̈ܒܢܐ ܕܕܓܠܘܬܐ ܦܒܡ ܗܘ ܚ̈ܠܝܗܘܢ :

ܡܢܐ ܫܡܥܝܢ ܬܠܡܝ̈ܕܝܗܘܢ ܟ̈ܠܒܐ ܦ̈ܩܘܐ.

[175] c. sey. C — [176] ܘܠܒܢ D — [177] ܦܠܝ̈ܢ C; ܦ̈ܠܝܢ D — [178] ܕܥܘ̈ܫܢܬܐ BCD — [179] ܗܕܝܦܘܬܗ D — [180] ܒܥܠܝܦܘܬܐ B — [181] ⌈⌉ ܡܕܒܪܢܐ D — [182] ܗܘܝܢ D — [183] ܘܐܦ D

If they contend with me before the Judge, I am not afraid,
480 because the King's discipline sets bridles upon the mouth(s) of the disorderly.
The indictment of one who flees from law is evident;
and before judgment he condemns himself because of his craftiness.
I do not depart from the divine laws
and I do not exchange the Lord's court for another.
485 Behold, I stand before the Judge Who sees in secret!
Let everyone who makes an accusation manifest it openly by (citing) facts.
Why do (my accusers) hide the fraud that is in them under the guise of truth
and why are they zealous as (though) searchers after virtue[32]?
Why are they proud about the multitude who (compose) their treacherous faction?
490 Ignorance — its power is of little account before wise men!
Even if they do conquer by tumult, it is not victory,
but the coercion of pride that conquers by impudence.
The many have conquered by (their) insolence against truth;
and truth has given away for a short time before the ignorant.
495 The insolent have not really conquered the name of justice;
and justice has never succumbed as they have supposed.
These have seduced by their words the foolish populace
and made them think that on behalf of truth they were avengers.
Falsely they are clothed in the skins of the lambs of the flock,
500 but they are wolves in their actions against truth!

His Adversaries Teachers Have Been Condemned

Who is there among them whose fraud has succeeded and not been exposed
and who is the one who has conquered in a just suit, except by pride?
Behold! The masters[33] who have instructed them have been condemned and been [exposed;
and the pure Church has expelled them out of its doors.
505 The disciples of Paul (of Samosata)[34] and the Eunomians[35] are uprooted and [cast out;
the followers of Arius[36] and his companions have become aliens.
And if the words of the masters of falsehood have lost (their) savor,
why are their disciples, dumb dogs, esteemed?

[32] The following lines with their personal allusions may be important for the dating of the homily. Cf. Introduction, pp. 20-21.

[33] It may be significant to note that the condemned 'masters' cited below deny Divinity to Christ. In his argumentation, Narsai is trying to show that Christ's humanity must be maintained so that it can be united to the Divinity and can therefore offer the rest of the universe access to God. For a development of this argument, cf. IV, vv. 317-338.

[34] Paul of Samosata was a bishop of Antioch (260-268) who rejected the term of 'homoousios' as appropriate to the Word and seems to have considered Christ as a mere man who was adopted as the Son of God.

[35] Followers of Eunomius of Constantinople (c. 335-394) who formed a radical wing of Arianism. They considered the Word to be inferior to the Father.

[36] Arius was a priest of Alexandria (c. 250-336) who asserted that the Word was later and inferior to the Father. This position was condemned at the Council of Nicea in 325.

ܡܢ ܐܘܠܨܢܐ ܠܐ ܕܢܦܠ ܐܢܫܐ ܠܬܘܫܥܐ ܗܘ :
510 ܘܡܢ ܡܪܝܐ ܠܐ ܡܫܟܚ ܐܢܫܐ ܕܢܕܥ[184] ܒܡܗܝܡܢܘܬܐ ܗܘ.
ܘܠܐ ܡܢ ܢܒܝܐ ܕܡܬܗܦܟܝܢܗܘܢ ܡܠܦܢܘܬܐ ܐܢܫܐ :
ܕܠܒܫܐ ܐܢܘܢ ܠܒܢܝܐ ܘܦܩܕܘܢܐ ܠܘܬ[185] ܣܘܒܠܐ.[186]
ܒܡܫܚܐ ܗܘ ܡܢܝ ⌜ܒܕܡܘܬ ܠܒܢܘܗܝ ܡܢܐ ܕܡܫܬܠܛܝܢ⌝[187] :
ܘܡܫܠܛܐ ܠܗܘܢ ܥܠܗ ܕܢܫܒܘܩ ܐܝܟ ܕܠܒܢܘܗܝ.
515 ܠܟܠ ܡܪܘܬܗܘܢ ܕܕܠܐ ܢܡܘܣܐ[188] ܢܕܘ ܚܘܫܒܝ :
ܘܦܩܘ ܗܘܐ ܠܒܪ ܡܢ ܐܘܪܚܐ ܕܕܝܢ[189] ܗܘܘ ܒܗ.
ܒܐܘܪܚܐ ܕܡܠܟܐ ܚܘܒܬ ܕܐܦܘܩ ܒܠܘܬ ܡܠܟܐ :
ܘܟܠ ܒܢܝܐ ܕܕܚܠܬ ܡܫܬܐ ܒܠܝ ܡܢ ܡܕܪܫܬ.
ܠܐ ܗܘܐ ܒܡܠܟܐ ܕܡܢ ܡܠܟܝܗܘܢ ܗܦܟܬ ܡܢ ܡܠܬ،[190] :
520 ܒܠܝܗܘܢ ܗܦܟܬ ܕܠܐ ܢܒܠܘܢܝ ܠܡܕܪܫܬ ܘܡܫܬܐ.
ܡܛܠ ܓܠܬ ܠܗܘܟܠ ܒܗܝܟܠܐ ܕܒܚܝܗܘܢ :
ܕܒܝ ܗܕܘܓܝܢ ܚܠܦܝܢ ܕܕܪܓܐ[191] ܕܪܒܘܬܐ.
ܠܡܪܘܬ ܠܐ ܒܢܬ ܕܐܝܟܢ ܒܐܠܝܢ[192] ܕܬܢܬ :
ܕܠܐ ܬܬܕܘܕ[193] ܒܬܪ ⌜ܡܫܒܚܐ ܕܩ̈ܠܐ⌝[194] ܡܫܢܝܐ.

525 ܠܡܠܟܐ ܕܡܠܟܐ ܪܘ ܚܘܫܒܝ ܒܕܦܐ ܕܩ̈ܠܐ :
ܘܒܬܠܡܝܕܝ ܠܒܝܬ ܕܐܝܘܗܝ، ܠܒܢ ܣܢܝܐ.
ܗܘ ܐܦܣ ܠܝ ܕܐܓܪ ܠܡܠܟܐ ܕܫܘܕܝ، ܡܠܟܘܗܝ، :
ܕܢܗܒ ܫܘܒܚܐ ⌜ܠܒܢܝ ܒܝܬܗ ܒܝܠܕܐ ܕܫܡܗ⌝[195].
ܚܕܬ[196] ܦܪܝܐ ܘܦܘܪܩ ܢܫܡܐ ܡܠܝܟ ܘܐܫܬܕܪ، :
530 ܘܒܬܪ ܐܢܘܢ[197] ܒܬܪܬܝܢ ܠܒܢܝܐ ܕܡܫܝܚܐ ܘܪܘܚܐ.
ܢܫܡܐ ܕܚܝܐ ܡܒܕ ܒܡܒܕܪܐ[198] ܠܚܝܠܘܬܗ :
ܕܢܗܘܘܢ ܚܝܝ ܠܘܬ ܬܘܡܢܐ ܕܡܠܟܘܬ ܪܘܡܐ.
ܒܡܢܝܐ ܦ̇ܬܚܗ ܠܢܫܡܐ ܚܕܬܐ ܕܝܠܕܐ ܕܪܘܚܐ :
ܕܟܠ ܕܡܒܕܪܐ ܒܗ ܓܒܝܐ ܚܘܪܐ ܢܗܒ.
535 ܗܐ ܫܘܕܝܐ ⌜ܕܡܠܟܐ ܕܪܘܡܐ⌝[199] ܕܠܐ ܡܬܕܓܠ :
ܬܘ ܢܬܚܦ ܕܢܗܒ ܡܢ ܒܗܬܪܐ ܕܪܘܚܐ.
ܗܐ ܡܒܝܕ ܢܫܡܐ ܡܕܡ ܠܦ̈ܩܐ[290] ܕܢܬܕܒܪܘܢ ܒܗ :
ܢܗܘܢ ܠܒܐ ܘܢܘܕܐ ܦܘܡܐ ܘܢܣܒܘܢ ܪ̈ܘܚܐ.

[184] ܘܪܕܐ D — [185] ܡܢ C — [186] ܘܠܦܘܠܐ D — [187]⌜⌝ ܠܒܢܘܗܝ ܒܕܡܘܬ ܒܡܫܬܠܛܝܢ ܡܢܐ CD — [188] ܠܒܡܘܣܐ CD — [189] ܕܐܪܠܝܢ C — [190] ܡܕܪܫܬ، C -- [191] om. sey. CD — [192] ܒܗܠܝܢ BCD — [198] ܬܕܘܕ A; ܐܬܕܘܕ B — [194]⌜⌝ ܡܠܐ ܡܫܒܚܐ C; ܕܩ̈ܠܐ ܡܫܒܚܐ D — [195]⌜⌝ ܒܝܠܕܐ ܕܫܡܗ ܠܒܢܝ ܒܝܬܗ CD — [198] ܢܘܣܡ D — [197] ܐܢܝ C — [198] ܒܡܒܕܪܗ C — [199] ܕܡܠܟܘܬ ܪܘܡܐ CD -- [200] ܠܦ̈ܕܪܐ C

Eutyches[37] I am not afraid of because he aims amiss;
510 and by the Egyptian[38], I am not humbled because he has conquered by [impudence.
And not by the heirs of their property[39] am I overcome,
because they are stammering and tongue-tied dogs as regards understanding!
They cry out aloud like Legion when they are stirred up;
and the voice of Jesus silences them as (it did) Legion.
515 At the sound of their lawless strife, my thoughts were startled
and have roamed far away from the road on which they were travelling.
On the King's road I have gone forth in order to proceed in the King's company;
but the voice of (those) bandits (who are) in fear of truth hindered me on my [journey.
It was not in fear of their words (that) I turned aside from my discourse;
520 upon them I have turned lest they hinder the journey of truth.
I have been extremely zealous against the impudence of their minds,
because, although ignorant, they are usurping the ranks of the office of ['rabban'[40].
The innocent of heart I have sought to instruct in what I have related,
so that they might not be troubled after hearing disorderly voices.

A Concluding Exhortation

525 An image of the King my thoughts have depicted on a tablet of words;
and by my words I have wanted to show it to viewers.
He has permitted me to depict an image of the promise (he made) in words:
that he has granted forgiveness to the members of his household by the seal of [his name.
He gave his word and promised a renewal of the body and redemption of the soul,
530 and he wrote these out on the two tablets of water and the Spirit.
The goal of life he set in baptism for his forces,
so that they might aim at the fashioning[41] of the Kingdom on high.
In water he fixed the new goal of spiritual birth,
because everyone who willingly does likewise receives freedom.
535 Behold the promise of the King on high which (can)not be broken!
Come! Let us strive to receive gratis the wealth of the Spirit!
Behold! The goal is fixed before (his) disciples so that they might imitate him.
Let the heart believe and the mouth confess and the faculties take aim (at the [goal)!

[37] Cf. I, n. 22.

[38] A reference to Cyril of Alexandria. Cf. I, n. 23.

[39] Lit., 'heirs of their endeavors'.

[40] The 'rabban' was the director or head of a school. Cf. A. Vööbus, *The History Of The School Of Nisibis*, *C.S.C.O.* 266/Subsidia 26, Louvain, 1965, p. 73. This reference may be a significant personal allusion for dating this homily. Cf. Introduction, p. 20.

[41] This appears to be a reference to Narsai's and Theodore's (cf. *P.G.* LXVI, 633c-634a) doctrine on 'The Two States or Ages'. Here ܬܘܩܢܐ seems to be the Syriac equivalent of the Greek κατάστασις. Briefly, the doctrine maintains that God created two states (or ages or worlds): one which is present in which He made all things mutable; the other which is the future age of the Kingdom, when He will renew all things in heaven and will bring them to immutability and immortality (cf. G 1, 201-2). The present citation alludes to the Second Age.

⸢ܗܕܐ ܐܘܪܚܐ ܕܪܫ ܠܝ ܡܠܟܐ⸣[201] ܗܘ ܒܡܘܬܗ :
540 ܬܘ ܢܕܪܐ ܒܗ ܠܘܬ ܫܘܠܛܢܐ ܚܕ ܐܢܬ ܘܗܪܐ.
ܗܐ ܦܬܚ ܒܘܒܐ ܕܡܠܘܬ ܐܢ̈ܫܐ ܪܘܚܢܐܝܬ :
ܘܪܘܚ ܒܒܢܝ̈ܐ ܡܫܘܬܦܘܬܐ[202] ܘܫܘܐ ܚ̈ܝܐ.
ܢܫܒܚ ܟܠܢ ܠܗ̇، ܒܪܬ ܩܠܐ ܕܗܘܐ ܡܚܝܢ :
ܘܢܣܒܐ ܣܘܟܐ ܠܘܬ ܗܘ ܕܐܣܝ[203] ܐܢ̈ܫܐ ܒܣܘܟܗ.
545 ܒܗ ܗܘܢܝ ܢܡܠܟ ܒܡܠܟܐ ܚܕܐ ܬܘܕܝܬܐ :
ܕܗܘ[204] ܐܡܪܗ ܕܐܠܗܐ ܟܠܐ ܡܕܒܪܢܐ ܡܫ̈ܡܥܢܐ ❖

[201]⸢⸣ ܗܐ ܕܪܫ ܡܠܟܐ ܐܘܪܚܐ ܚܕܬܐ CD — [202] ܡܫܘܬܦܘܬܐ C — [203] ܕܐܣܝܢ CD — [204] om. ܕ D

This (is) the road (that) the King has traversed for us in his own person.
540 Come! Let us travel on it to the end as long as there is light.
Behold! There is opened the womb which begets men spiritually.
Bury mortality in baptism and acquire life!
Let everyone hear that declaration (of the Father): "This is My beloved";
and let us acquire love for that one who holds men in his love..
545 With John, let us cry out in one voice the confession:
"This is the Lamb of the God of the universe who purifies the stains (of sin)"!

III

ܡܐܡܪܐ ܕܥܠ ܡܕܒܪܢܘܬܗ ܕܡܪܢ ܕܒܦܓܪ :
ܘܥܠ ܚܫܐ ܕܡܘܬܐ ܘܕܨܠܝܒܐ.

ܒܚܝܠܬܐ ܒܪܝܟ ܕܫܘܡܠܝܗ ܡܠܠܗ ܠܫܠܡܘܬܐ
ܘܫܘܒܚܗ ܥܡ ܠܬܚܢܢܐ :

ܐܢܫ :

ܒܪܢܫܐ ܡܐܢܐ ܕܢܦܫܐ : ܕܫܡܫܐ ܒܗ ܫܡܫܬ ܢܦ̈ܫܐ :
ܠܘ ܕܝܠܗ ܗ̣ܘ ܕܡܘܬܐ : ܐܠܐ ܕܫܠܝܚܐ ܕܐܒܘܗ̇.
ܒܡܐܢܐ ܕܢܦܫܐ [1] ܡܬܬܩܢܝܢ : ܡܢܬ̈ܐ ܕܒܝܬ ܐܕܡ :
10 ܘܒܗ ܢܣܒ ܥܘܠܐ ܗ̣ܘ ܒܟܝܢܗ : ܥܒܝܕܘܬܐ ܒܗ ܡܬܢܛܪܢ.
ܒܡܐܢܐ ܕܢܩܐ ܠܬܒܪܐ : ܚܒܝܫܝܢ ܥܒ̈ܕܐ ܡܚܝ̈ܘܬܐ [2] :
ܘܩܦܝܪܝܢ ܡܘܬ ܢܫ̈ܐ : ܥܒܕܐ ܒܗ ܐܬܬܐ ܕܠܐ ܢܣܒ [3].
ܢܦܫܐ ܗ̣ܘ ܥܘܠܐ ܒܪܢܫܐ : ܘܢܥܘܠ ܒܟܝܢܗ ܐܝܟ ܢܦܫܐ.
ܘܕܗܘܐ ܒܡܐܡܪܐ ܠܒܢܘܗܝ : ܒܕܡܗ ܡܐܢܐ ܡܢܝܐ.

ܥܒܝܕ ܗܘܐ [4] ܘܦܐܐ ܬܘܩܢܗ : ܟܕ ܢܣܒ ܡܕܪܐ ܐܝܬܘܗܝ ܗܘܐ
20 ܘܕܥܒܕ [5] ܡ̈ܠܟܐ [6] ܕܢܒܠܗ : ܦܢܐ ܠܥܘܠܬܐ ܕܒܝܬܗ.
ܠܐ ܒܡܫܬ ܠܗ ܠܒܪܢܫܐ : ܕܢܦܠ ܒܚܫܐ ܒܬܘܩܢܗ :
ܕܠܐ ܢܬܒܥܪ ܫܡܫܐ : ܕܒܚܝܠܗ ܢܦܫܗ ܠܐܕܡ.
ܢܦܠ ܠܡܐܢܐ ܕܐܬܚܒܠ : ܕܩܦܝܪܗ [7] ܕܐܕܡ ܡܚܘܬܐ :
ܘܢܒܠܗ [8] ܒܪܘܢܐ ܚܠܦ ܡܢ̈ܝܐ : ܕܢܗܘܐ ܥܙܝܙ ܬܘܩܢܗ.
30 ܕܬܒܪܗ ܡܚܘܬܐ ܠܚܝܢܗ [9] : ܘܢܒܠ ܥܘܦܪܐ [10] ܕܩܝܡܘܬܗ :
⸢ܢܗܒܗ ܒܒܘܪܐ⸣ [11] ܙܘܢܝܐ : ܕܠܐ ⸢ܢܥܒܕ ܬܘܒ⸣ [12] ܒܫܘܠܛܢܐ.
ܢܦܠ ܠܦܠܚܗ ܒܪܘܢܐ : ܘܚܒܕܗ ܢܘܩܐ ܘܥܒܪ ܒܗ :
ܕܠܐ ܢܬܒܥܪ [13] ܫܡܫܐ : ܕܒܗܢܠ ܡܠܟܐ ܢܒܥܪ.

[1] ܕܥܝ̈ܢܐ D — [2] ܕܡܚܘܬܐ C — [3] ܢܫܐ C — [4] om. D — [5] ܘܥܒܕ ܥܒܕ B — [6] ܡܠܟܐ C — [7] ܘܩܦܝܪܗ C; ܕܡܚܒܪܗ D — [8] om. ܘ E — [9] ܠܬܘܩܢܗ E — [10] ܥܘܦܪܐ D — [11]⸢⸣ ܒܒܘܪܐ ܕܒܘܪܐ C — [12]⸢⸣ ܢܥܒܕ C — [13] ܢܬܒܥܪ BCD

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has been used to indicate the end of each seven-syllable line. In several instances, the English translation has necessitated that Syriac words in one line be translated in English in an adjoining line.

[3] For the meaning of 'image' in Narsai, cf. Introduction, n. 85.

III

A HOMILY
ON OUR LORD'S MANNER OF ACTING[1] IN THE BODY
AND ON THE SUFFERING OF DEATH AND OF THE CROSS

Refrain : Blessed be he who by his murder slew sin
and by his humiliation reconciled those at enmity.

My Brothers :

Man Is A Precious Vessel

Man is an earthen vessel[2] : in which is set the treasure of life.
Majesty is not his own : but (comes from) the power of his Maker.
In an earthen vessel are set : the precious things of Adam's household;
and although it is lowly in its nature : precious things are stored therein.
10 In (this) fragile vessel : are set mortal treasures;
and in our body that begets passions : resides the Self-Existent One Who does not suffer.
A lowly earthen vessel is man : and (as) lowly in his nature as an earthen vessel;
but because he became a dwelling place for his Creator : He made him a [precious vessel.

The Refashioning Of Man

Glorious and comely was his fashioning : even though he was clay;
20 but because he listened to the words of his deceiver : he returned to the lowly [state of his nature.
It displeased the Creator : that the evil one should mock His fashioning,
lest the jealous one should boast : that by his power he prevailed over Adam.
He lifted up the vessel that was corrupted : — the body of the mortal Adam;
and He fashioned it in the Spirit instead of water : so that its fashioning might be sound.
30 Because death had shattered his nature : and corrupted the beauty of his features,
He moulded him in a spiritual crucible : so that he would not be tarnished again [by sin.
The Creator lifted up His image[3] : and made it a shrine and dwelt in it,
so that the jealous one would not boast : that (it was) in the temple of the King [(that) he was dwelling.

[1] ܡܕܒܪܢܘܬܐ is not an easy word to translate succinctly into English. It can refer to God's economy or divine providential plan of salvation (cf. v. 681). Here it seems to signify the course of Jesus' human life from his birth to his Passion. Cf. v. 156.

[2] As noted in the Introduction, this homily is written in a seven-syllable metric line. A colon

ܚܕ ܡܢ ܒܢܝܢܫܐ ܕܡܫܝܚܘܬܐ : ܓܒܐ ܠܗ ܐܬܠܐ ܘܡܒܕܪ ܒܗ :

40 ܘܪܘܒܒܐ ܕܬܘܩܢܗ : ܐܦܪܗ ܠܫܘܒܚܐ [14] ܕܒܪܝܬܐ [15].

ܡܢܗ ܕܡܕܒܪܐ [16] ܕܟܠܗ ܐܕܡ : ܙܩܦ ܨܠܡܐ ܐܝܟ ܐܕܡ :

ܘܨܝܪܗ ܒܫܢܝܐ ܕܡܫܝܚܘܬܐ : ܟܕ ܚܝܠܐ ܕܐܠܗܘܬܗ.

ܟܕ ܚܝܠܐ ܕܪܘܚܐ ܨܒܬܗ : ܕܠܐ ܙܕܒܐ ܕܫܘܬܦܘܬܐ [17] :

ܕܢܗܘܐ ܕܡܐ ܒܠܡܕܡ : ܠܐܕܡ ܨܠܡܐ ܡܕܡܝܐ.

50 ܕܐܝܟܢܐ ܕܚܕ ܐܕܡ : ܟܠ ܡܘܬܐ ܘܢܒܠ ܒܢܦܫܗ :

ܒܐܕܡ ܨܠܡܐ ܬܪܝܢܐ : ܢܣܒ ܒܒܢܝܢܫܐ ܡܢ ܡܘܬܐ.

ܒܠܗܘܢ ܕܐܕܡ ܐܫܬܘܬܦ : ܒܪܢܫܐ ܐܕܡ ܕܬܪܝܢ :

ܘܡܢ ܕܐܬܝܗܒ ܟܕ ܚܫܐ : ܦܘܡ ܡܢ ܡܘܬܐ ܠܡܫܝܚܘܬܐ.

ܬܫܒܚܬܐ ܢܩܝܦ ܐܝܟ ܠܒܘܫܐ : ܒܒܘܪܫܐ ܕܒܫܪܐ ܡܕܝܪ ܗܘܐ :

60 ܘܒܫܒܝܠܐ ܘܫܢܝܐ ܕܝܠܕܐ : ܕܢܚ [18] ܡܢ ܟܪܣܐ ܕܝܠܕܬܗ.

ܗܘ ܡܠܟܐ ܐܝܟ ܥܒܕܐ : ܕܢܣܒܐ ܕܒܪ ܒܢܝܢܫ ܗܘ :

ܦܪܩ ܕܒܢ̈ܝܐ [19] ܐܝܟ ܚܠܫ : ܕܢܦܘܩ ܡܘܒܠ ܠܫܥܒܘܕܘܬܐ.

ܐܪܟܢ ܠܢܘܪܬܐ ܟܠ ܦܓܪܗ : ܕܢܫܪܪ ܒܗ ܡܘܠܟܢܐ :

ܕܢܗܘܘܢ ܒܢ̈ܝܐ ܝܪ̈ܬܐ : ܒܡܘܬܪܐ ܕܒܘܪܟܬܗ ܕܐܒܪܗܡ.

70 ܐܬܥܒܕ ܐܝܟ ܝܠܘܕܐ : ܕܝܠܘܕܐ ܗܘܐ ܒܙܪܥܐ :

ܘܟܕ ܚܝܠܐ ܕܛܝܒܘܬܐ : ܐܬܕܪܟ ܠܡܫܝܚܘܬܐ.

ܦܪܣ ܠܡܕܝܢܐ ܕܒܢ̈ܝܐ : ܕܢܕܘܫ ܐܘܪܚܐ ܠܡܫܝܚܘܬܐ :

ܘܟܕ ܕܟܐ ܗܘܐ ܒܡܥܡܘܕܗ : ܕܟܝ ܠܦܓܪ̈ܐ ܒܡܕܒܪܗ.

ܥܡܗ ܗܘܐ ܡܢ ܥܘܪܢܐ : ܡܠܬܗ ܕܐܒܐ ܚܢܢܐ :

80 ܘܥܡܗ ܗܘܐ ܘܒܗ ܥܒܕ ܗܘܐ : ܘܠܐ ܡܫܬܦܩ ܗܘܐ ܒܥܒܕܬܗ [20].

ܗܘ ܒܢܦܫܗ ܙܟܐ ܗܘܐ : ܒܫܡܫܬܐ ܘܒܛܝܒܘܬܐ :

ܘܐܬܐ ܒܕܝܠܗ ܡܘܬܐ ܗܘܐ : ܕܠܐ ⌜ܫܘܒܩܢܐ ܘܫܘܠܛܢܐ⌝ [21].

ܥܡ ܐܢ̈ܫܐ ܡܬܗܦܟ ܗܘܐ : ܒܪܢܫܐ ܐܕܡ ܕܬܪܝܢ :

ܕܢܦܩܐ ܠܐܢܫܐ ܡܢ ܛܘܥܝܝ : ܠܝܕܥܬܐ ܕܫܡ̈ܝܐ ܕܐܘܪܒ [22].

90 ܠܐܒ̈ܐ ܕܦܓܪܐ ܡܐܣܝܐ ܗܘܐ : ܕܠܐ ܣܡ̈ܡܢܐ ܐܢܫ̈ܝܐ :

ܘܡܪ̈ܥܐ ܕܢܦܫܐ ܡܕܒܪ ܗܘܐ : ܒܚܝܠܐ ܕܪܘܚܐ ܩܕܝܫܐ.

ܒܛܝܢܐ ܡܢܗܪ ܒܥ̈ܝܢܬܐ : ܥܝ̈ܢܐ ⌜ܕܣܡ̈ܝܐ ܦܬܚ⌝ [23].

ܘܡܢ ܢܫ̈ܬܐ ܕܟܠ ܗܕ̈ܡܘܗܝ : ܡܚܝܢܘܬܐ ܦܢܝ ܚܘܠܡܢܐ.

ܝܗܒ ܠܚ̈ܓܝܪܐ ܗܕ̈ܡܐ : ܘܠܡܫܪ̈ܝܐ ܗܠܟ̈ܬܐ :

100 ܘܦܬܚ ܐܕܢ̈ܐ ܡܣܟܪ̈ܬܐ : ܘܐܦ ܚܠܝܘܬܐ ܕܦܬܓܡ̈ܘܗܝ.

[14] ܠܫܘܒܚܗ CD — [15] om. sey. CD; ܕܒܒܪܝܬܐ E : first ܒ added alt. manu — [16] ܕܨܠܡܐ E — [17] ܘܫܘܬܦܘܬܐ C — [18] ܢܦܩ E — [19] om. sey. CE — [20] c. sey. BCD — [21]⌜⌝ ܘܫܘܠܛܢܐ ܘܫܘܒܩܢܐ

(It was) one of the race of mortals : (whom) the Self-Existent chose and dwelt in;
40 and in the structure which He fashioned[4] : He bound the love of creatures.
From the (same) clay of Adam's household : He structured an image as (He did [for) Adam,
and made him complete with mortal passions : through the power of His [Divinity.
Through the power of the Spirit, He formed him : without the seed of intercourse,
so that he might be in everything like : to Adam, the first image.
50 For just as through Adam : death entered and corrupted his race;
(so) by Adam, the second image : He will release those oppressed by death.
In everything (belonging to) Adam shared : the man, the Second Adam;
and after he was tried through sufferings : he redeemed from death (those who [are) mortal.

Resume Of Jesus' Early Life

For the usual nine months : a womb of flesh he was inhabiting;
60 and with the pangs and sufferings of birth : he sprang forth from the womb of [his mother.
He sucked milk as an infant : to show that he is a fellow (member) of our race.
He offered sacrifices as everyone (did) : in order to pay thanksgiving (to God).
He submitted his body to circumcision : so that there might thereby be ratified [the promise
that the Gentiles would be heirs : to the wealth of Abram's blessings.
70 He grew as a baby (does) : because he was a baby in truth;
and through the power of grace : he attained to perfection.
He approached baptism by water : so that he might prepare the way for mortals;
and when he became cleansed in his own person[5] : he cleansed those defiled [through his baptism.
With him from the beginning was : the Only-Begotten Word of the Father;
80 and He was with him and dwelling in him : but not sharing in his humiliation.
He grew according to his nature : in wisdom and grace;
and the Self-Existent continued to remain in His own (Nature) : unaltered and [unchanged.
With (other) men continually conversed : the man, the Second Adam,
in order to bring man back from error : to knowledge of the life that he had lost.
90 Diseases of the body he was healing : without human medicins;
and the (sinful) stains of the soul he was purifying : by the power of the Holy [Spirit.
With mud that blinds the pupils (of he eyes) : he opened the eyes of blind men;
and from the garments about his limbs : an afflicted (woman) obtained health.
He gave to the crippled, limbs : and to the paralyzed, steps;
100 and he opened ears that had been blocked : and (the deaf man) harkened to the [sweetness of his words.

[4] Lit., 'the structure of His fashioning'.

[5] ܩܢܘܡܐ signifies here Jesus' human self. Cf. Introduction, n. 96.

E — [22] ܕܐܒܘܗܝ CD; ܕܐܒܘܗܘ E — [23]⌜⌝ BCD — ܚܠܦ ܕܡܫܝܚܐ AE

ܠܒܪ̈ܝܐ ܓܠܝܐ ܙܕܩ ܗܘܐ : ܘܓܘ̈ܝܐ ܒܟܣܝܐ ܡܬܐܡܪ ܗܘܐ :
ܘܒܓܠܝܬܐ ܡܬܚܙܐ ܗܘܐ : ܕܢܫܠܘܛ ܗܘ 24 ܥܠ ܒܥܠܕܒ̈ܒܐ.

ܠܒܘܬܐ ܒܡܠܐ ܦܩܕ ܗܘܐ : ܕܢܦܩܐ ܠܒܪ̈ܝܬܐ 25 ܕܒܠܒ :
ܘܠܣܘܬܡܐ 26 ܕܬܠܡ̈ܝܕܘܗܝ : ܡܬ̈ܠܐ ܠܫܢܐ ܦܫܩ ܗܘܘ.
110 ܡܬ̈ܠܐ ܬܠܬܐ ܕܐܬܢܣܒܘ : ܣܗ̈ܕܐ ܗܘܘ ܠܗ ܫܪܪܐ :
ܟܕ ܡܚܐ ܢܘܣܚܐ : ܕܡܚܝܠ ܡܘܬܐ ܢܛܠ ܠܗ.
ܠܕܘܟܐ ܒܡܠܬܗ ܙܕܩ ܗܘܐ : ܕܢܥܘܠܘܢ ܥܡ ܒܥܠܕܒ̈ܒܝܗܘܢ :
ܟܕ ܡܚܐ ܠܗ ܡܪܘܕܐ. ܕܠܐ ܬܫܬܘܩ ܠܝ ܒܪ ܕܘܝܕ.
ܐܦ 27 ܗܘܢ ܟܕ ܠܐ ܨܒܝܢ : ܦܪܣܘ ܐܪܙܘ ܫܘܠܛܢܗ :
120 ܕܒܛܠ. ܕܢܬܟܒ 28 ܒܥܢ̈ܬܐ : ܒܙܒܢܐ ܒܐܢܫܐ ܕܒܘܣܡܗ.
ܒܫܘܠܛܢܐ ܕܦܓܪܐ ܗܘ : ܕܐܦ ܚܘ̈ܒܐ ܕܢܦܫܐ 29 ܡܬܐܣܝܐ :
ܘܡܬ̈ܠܐ ܬܠܬܐ ܕܐܡܪ 30 : ܡܚܘܬܐ ܐܚܪܢ ܠܡܪܝܐ.
ܒܪܘܚܐ ܕܙܕܩ ܡܢ ܐܢܫܐ : ܫܪܝܗ ܫܘܠܛܢܗ 31 ܕܢܒܥܠܐ :
ܘܐܦܢ ܫܡܝܬܗ ܕܫܡܝܐ : ܒܐܢ̈ܫܐ ܕܐܡܪ ܡܢ ܐܪܘܗܝ.
130 ܡܠܐ ܢܘܡܣܐ ܘܐܬܡܣܪ : ܘܐܘܟܡ ܘܐܙܠ ܒܒܥܬܐ :
ܕܓܒܪܐ ܢܦܩ ܠܦܪܘܩܐ : ܕܢܒܪܐ ܫܡܝܬܗ ܕܫܡܝܐ.
ܦܢܐ ܚܝܠܐ ܕܫܘܠܛܢܗ : ܛܪܘܢܐ ܠܘܩܒܠ ܕܚܝܐ :
ܟܕ ܦܬܪ ܗܘܐ ܕܢܚܡ ܠܗ : ܟܕ ܡܘܬܐ ܠܓܫܝܐ ܡܬ̈ܠܐ.
ܒܡܪܒܐ ܕܠܘܩܒܠ ܐܕܡ : ܚܘܝܐ ܠܒܥ ܕܝܢܐ ܘܐܩܪܒ :
140 ܘܗܫܐ ܠܘܩܒܠ ܦܪܘܩ : ܒܐܕܡ ܐܩܪܒ ܥܡ ܐܕܡ.
ܟܕ ܐܒܘܗܝ ܕܐܬܚܪܪܘ : ܡܢ ܥܒܕܘܬܐ ܕܡܪ̈ܕܐ :
ܕܝܢܐ ܗܘܘ ܠܗ ܠܒܥܠܐ : ܘܠܟܫ ܘܐܩܪܒ ܥܡ ܡܪܝ̈ܢ.

ܒܐܕܡܐ ܕܦܨܚܐ ܥܒܕ ܐܢܘܢ : ܛܪܘܢܐ ܠܦܠܚܐ ܕܓܒܪܐ ܠܗ :
ܕܢܫܡܫܘܢܝܗ ܡܪ̈ܝܐ : ܟܕ ܫܦܩܐ ܕܠܥܬܗܘܢ.
150 ܦܬܠܐ ܗܘܘ ܠܗ ܠܢܒܠܐ : ܟܕ ܐܕܡ ܠܘܩܒܠ ܐܕܡ :
ܘܫܒܠ ܢܓܠܗ ܒܐܝܕܝ̈ܗܘܢ : ܐܝܟ ܕܚܘܝܐ ܠܘܬ ܐܕܡ.
ܠܘ ܕܠܝܠܗ ܗܘܐ ܨܒܝܢܐ : ܕܒܐܕܡܐ ܢܫܟܐ ܠܡܛܠܠܐ :
ܡܫܝܚܐ ܫܡܠ ܒܒܪܐ : ܡܕܒܪܢܘܬܐ ܕܐܢܫܘܬܗ.

24 ܗܘܐ C — 25 om. sey. C — 26 ܒܣܘܬܡܐ D — 27 ܘܐܦ E — 28 ܢܬܬܒ D — 29 ܕܐܢܫܐ D — 30 ܕܐܡܪ D — 31 ܠܫܘܠܛܢܗ DE

[6] Lit., 'by means of the swords of their tongues'. Narsai's account of the Passion is a free rendition of and commentary on the four New Testament accounts.

Visible diseases he was banishing : and hidden debts healing :
and by visible (signs) he was showing : that he has authority over things hidden.

Jesus's Raising Of The Dead

Death in a (loud) voice he was commanding : to return the dead whem he had [devoured;
and at the conclusion of his words : the dead began returning to life.
110 The three dead who were raised (to life) : became for him reliable witnesses,
crying out about (his) resurrection : that henceforth death will have no effect [upon him.
Demons he was driving out by his word : (ordering them) to depart from their [dwelling places,
while the rebels cry out to him : "Do not torture us, Son of David"!
These also — although unwillingly — : have proclaimed beforehand the authority [of that one
120 who is going to avenge hidden (faults) : by the just judgment of his examination.
By healing the body, he showed : that he also heals the debts of the soul;
and by the three dead to whom he gave life : he proclaimed a resurrection for [those buried.
By the demons whom he drove out of men : he loosened the authority of the [deceitful one;
and he brought back the captor's captivity : by (freeing) the men whom he [snatched from his hands.
130 The jealous one cried out and wept : and shouted and howled in lament
that the Mighty One has come forth to battle : in order to snatch away the [captor's captivity.
The tyrant gathered the forces (under) his authority : (to battle) against the [guiltless one,
as he was convinced that he would overcome : through death the one who gives [life to the dead.
In the battle against Adam : the serpent put on armor and attacked;
140 and now against our redeemer : with Adam he attacked Adam.
The sons of Abraham who had been freed : from the slavery of the Egyptians
became armor for the deceiver : and he put on (this) armor and attacked our [Lord.

The Beginning Of The Passion

On the Feast of the Pasch, the tyrant stirred up : the attendants whom he had [chosen for his side,
so that the insolent might assist him : with the aid of their sword-(like) tongues [6].
150 Sons of Adam became laborers for the deceiver : against the (Second) Adam;
and he (fully) accomplished his desire through them : as (he had) with the [serpent in regard to Adam.
It was not his own will : to attempt murder on the Feast;
(it was) the Messiah (who) brought to an end in fact : his own human course [(of life).

ܒܟܐܪܐ ܝܗܒ ܢܦܫܗ ܠܕܒܚܐ : ܕܢܚܘܐ ܒܡܘܬܗ ܦܓܪܢܝܐ :
160 ܕܡܢܐ ܕܡܬܚܫܒ ܡܢ ܡܕܢܚܐ : ܢܗܘܘܢ ܣܗ̈ܕܐ ܕܢܘܚܡܗ.
ܠܕܒܚܐ ܕܦܓܪܐ ܐܬܩܪܒ : ܐܡܪܗ ܚܝܐ ܕܐܠܗܐ :
ܕܒܗ ܕܒܚܐ ܕܦܘܪܩܢܗ : ܢܕܒܚ ܥܠܡܐ[32] ܥܡ ܡܪܗ.[33]
ܚܕ ܦܓܪܐ ܐܝܟ ܢܟܣܐ : ܘܟܠܗ ܦܓܪܐ[34] ܥܠ ܦܓܪܗ :
ܘܦܠܓ ܦܓܪܗ ܠܬܠܡܝ̈ܕܘܗܝ : ܕܢܗܘܘܢ ܚ̈ܝܐ ܠܡܗܝܡܢܘܬܐ.
170 ܒܒܪܐ ܚܘܝ ܚܘܒܗ : ܟܕ ܐܕܡ ܠܒ̈ܢܝ ܒܝܬܗ :
ܕܢܗܒ ܠܦܓܪܗ ܡܐܟܘܠܬܐ : ܘܕܡ ܚܝܐ ܕܝ̈ܠܝܕܘܬܗ.

ܐܬܢܒܝ ܥܠ ܕܒܚ̈ܘܗܝ : ܥܠ ܚܫܗ ܘܥܠ ܡܘܬܗ :
ܘܟܠܗ ܘܩܕܡ ܥܠ ܢܟܠܗ : ܕܢܗܘܐ ܩܛܠܗ ܪܒܗ.
ܒܫܠܐ ܕܪܘܚܐ ܐܬܒܢܝ : ܥܠ ܒܣܝܡܘܬܗ ܕܡܪܝܐ :
180 ܕܠܐ ܦܓܥܬ ܡܪܝܪܘܬܗ : ܒܫܠܝܘܬܗ[35] ܕܐܪܝܐ[36] ܕܢܫܒ.
ܒܕܡܘ ܟܐܪܝܐ ܫܩܦܬܐ : ܘܠܐ ܦܝ ܡܢ ܪܢܝܗ ܕܦܓܠܐ :
ܐܝܟ ܙ̈ܢܘܗܝ, ܚ̈ܫܐ ܥܠ : ܘܠܐ ܐܬܚܙܝ ܦܠܘܓܐ.
ܢܕܒ[37] ܗܘܐ ܠܗ ܠܢܒܝܐ : ܘܐܡ ܒܫܘܬܗ ܕܦܓܠܐ ܗܘ :
ܘܦܓܪܗ ܒܣܘܒܗ[38] ܒܫܡܝܐ : ܘܠܐ ܦܘܫ ܠܢܒܝܘܬܗ.
190 ܒܠܠܐ ܢܦܩ ܗܘܐ ܠܐܦܝܐ : ܕܢܥܠܡ ܪܒܗ ܠܡܪܝܐ :
ܕܢܒܝܐ ܚܙܗܒ ܗܘܐ ܠܗ : ܕܢܒܟܘܪ ܒܐܪܥܗ, ܥܒܕܘ.
ܪܚܝܩ ܗܘܐ ܠܦܠܓܗ ܡܫܝܚܐ : ܡܢ[39] ܢܒܝܐ ܘܥܕܡܐ ܕܡܬܝܘܬܗ :
ܘܒܐܝܟܐܪܐ[40] ܐܝܟ ܡܪܢܝܐ : ܐܬܝ, ܠܓܠܝܐ ܬܪܒܝܬܗ.
ܗܘܐ ܝܗܘܕܝܐ ܐܝܟܢܐ[41] : ܠܐܬܠܡܝܕܐ ܡܫܝܚܐ :
200 ܘܒܪܗ ܠܒܢܝܐ ܕܡܪܝܐ : ܕܢܗܘܘܢ ܚ̈ܝܐ[42] ܠܡܘܬܐ.
ܒܦܠܚܐ ܙܒܢܗ ܥܒܕܐ : ܠܗܝ ܥܠܡܐ ܡܢ ܡܘܬܐ :
ܫܩܠ ܦܬܓܡܐ[43] ܡܫܝܚܘܬܐ : ܘܝܗܒ ܚܝܐ[44] ܠܒܢܝ ܡܝ̈ܬܐ.
ܐܘ ܡܪܝܡ ܚ̈ܝܐ ܠܡܘܬܐ : ܕܠܐ ܢܦܩ ܘܐܡܪ ܪܡ :
ܕܝܗܒ[45] ܡܘܗܒܬܐ ܕܠܐ ܦܫܡܐ : ܘܢܫܩ[46] ܦܬܓܡܐ ܕܐܬܠܝܐ.[47]
210 ܒܬܠܬܝܢ ܕܟܣܦܐ ܙܒܢܗ[48] : ܠܡܫܝܪܗ ܕܒܝܫ :
ܘܫܠܡܬ ܡܠܬܗ ܕܢܒܝܐ : ܕܡܚܐ ܒܪܘܚܐ ܩܕܡ ܕܢܪܐ.

[32] ܠܟܠܡܐ D — [33] In marg. ܐܒܘܗܝ E — [34] ܒܦܓܪܐ CDE — [35] ܒܫܠܝܘܬܐ E — [36] c. sey. E — [37] BCDE — ܢܕܒ A — [38] ܒܣܘܒܐ E — [39] ܡܢ D — [40] ܘܒܝܗܘܕܐ E — [41] ܐܝܟ ܐܝܟܢܐ D — [42] om. sey. C — [43] ܠܦܬܓܡܗ D — [44] c. sey. D — [45] om. ܕ DE — [46] ܘܢܫܩ DE — [47] om. sey. D — [48] ܙܒܢܗ CE

On the Feast, he gave himself up for sacrifice : in order that the multitudes might [see his death,
160 so that, when he is raised from the grave : they might become witnesses of his [resurrection.
For the Pascal sacrifice there was prepared : the living Lamb of God,
so that through his own sacrifice : he might reconcile the world with its Lord.
He made the Pasch according to the (Mosaic) Law : and the Pasch revealed his [pasch;
and he distributed his body to his disciples : (as) a pledge of life for mortals.
170 By (this) fact the Son of Adam showed his love : for the members of his race
that he gave his body (as) food : before the suffering of his crucifixion.

Jesus' Prophecy Concerning Judas

He prophesied concerning future (events) : his passion and his humiliation;
and he revealed and signified concerning the deceit : of Judas, the betrayer of [his master.
By the power of the Spirit he was (strongly) animated : against the evil of the [insolent one,
180 because his bitterness was not abated : by the sweetness of the mystery that he [had received.
He had made him a sharer in the mystery : but (this one) did not turn from his [resolve of murder;
and the vivifier of all washed his feet : but the faithless one was not moved to [shame.
He (always) knew the treacherous one : (even) before his election (as a disciple) [was a murderer;
but he bore with him in his gentle love : and did not expose his treachery.
190 At night the false one had gone out : to betray his master to the insolent,
because the treacherous one was urging him on : so that he might accomplish [through him his will.
The jealous one was desiring his murder : from the day of his birth;
and with Judas as (his) intermediary : he openly revealed his resolve.
Judas became the envoy : for the jealous calumniator;
200 and he sent him to a band of the insolent : so that they might capture 'life' for [the sake of death.
For a fee, the thief sold : the one who ransoms the ages from death.
He received for (his) fee the (hangman's) noose : but he sold the living one unto [the household of death.
O (shame upon) the one who sold 'life' unto death : because he thought nothing [(of this) and so sold him!
because he gave away a peerless gift : and received a fee of little value!
210 For thirty (pieces of) silver, he sold : the liberator of our nature;
and there was fulfilled the word of the prophet : who had seen (this) in the [Spirit generations before.

ܫܡܠܝ ܒܠܗܝܢ ܒܡܘܡܝܗ : ܢܦܫܐ ܒܠ ܡܣܬܟܠ ܒܠܐ :
ܘܐܬܝܗܒ ܠܗ ܡܘܗܒܬܗ : ܘܟܠ ܓܢܒܐ ܕܬܠܡܝܕܘܗܝ.
ܟܠܗܘܢ ܠܡ ܡܬܟܠܝܢܘܢ : ܡܐ ܕܡܪܒ [49] ܘܒܢܐ ܕܢܫܐ :
220 ܘܫܡܫܘܢ ܠܗ ܒܠܝܕܗ : ܘܠܐ ܡܒܪܬܘܢ ܒܐܘܠܨܢܐ.[50]
ܒܫܘܒܗ ܫܡܥܘܢ ܐܬܚܡܪ : ܘܠܘܬ ܡܪܢ ܐܡܪ ܗܘܐ [51] :
ܕܠܐ ܡܬܚܘܝܢ ܒܦܪܨܐ ܒܗ : ܘܠܐ ܡܫܬܠܝܐ ܡܕܡ ܚܫܐ.
ܒܐܬܪ ܢܒܥܢ ܢܦܫܐ ܒܠ : ܠܘܬ ܫܘܒܗܪܗ ܕܡܫܝܚܐ :
ܕܬܠܬ ܙܒܢܝܢ ܡܬܪܦܬ [52] : ܒܟܦܘܪܢܐ ܒܪܝܢ ܚܫܐ.[53]
230 ܗܘ ܐܢܘܢ ܠܬܠܡܝܕܘܗܝ : ܕܢܫܐ ܒܓܒܝܗ ܦܬܠ :
ܘܠܐ ܗܘܐ ܡܦܠܛܐ ܢܦܩ ܠܗ : ܠܘܬ ܡܘܗܒܗ ܕܓܠܝܒܐ.
ܘܡܒܘ ܠܡ ܢܐܠ ܐܡܪ ܗܘܐ : ܗܐ [54] ܡܪܒ ܠܗ ܘܒܢܐ ܕܢܫܐ :
ܒܪ ܡܘܕܒ ܕܓܒܝܗ : ܢܗܒ ܢܦܫܗ ܠܐܚܘܪܘܗܝ.

ܢܦܩ ܕܓܠܐ ܒܠܘܕܘܗܝ : ܘܕܒܪ ܒܒܗ ܬܠܡܝܕܘܗܝ :
240 ܕܓܠܘܬܗ ܢܐܠܦ [55] ܐܢܘܢ [56] : ܕܢܫܝܢ ܕܡܟܐ ܒܐܘܠܨܢܐ.
ܬܠܬ ܙܒܢܝܢ ܓܠܐ ܒܢܫܐ : ܘܗܕܐ ܐܡܪ ܒܓܠܘܬܗ :
ܕܐܢܘܢ [57] ܕܡܓܠܝܐ ܠܐ ܐܬܚܘܝܘܗܝ : ܠܒܝܫܗ ܕܡܟܬܐ ܒܠܒܐ.
ܒܢܫܐ ܓܠܐ ܦܪܘܩܝ : ܡܕܡ ܚܫܐ [58] ܐܝܟ ܢܫܘܫܐ :
ܘܦܠܛܬ ܕܒܬܐ ܕܗܕܒܘܗܝ [59] : ܡܢ ܡܘܬܪܗ ܕܓܠܝܒܐ.
250 ܐܬܚܘܝ ܠܗ ⌜ܡܠܐܟܐ⌝ : ܡܢ ܫܡܝܐ [60] ܕܡܚܝܠ ܠܗ :
ܕܠܐ ܢܦܠ ܒܗ ܒܐܓܘܢܐ : ܕܒܗܬܐ ܢܗܒ ܡܚܝܗ.
ܒܩܠܐ ܕܒܠܝܢ ܠܘܒܒܐ : ܡܚܝܠ ܗܘܐ ܠܗ ܙܘܥܐ [61] :
ܕܢܫܗ [62] ܕܡܘܬܐ ܢܗܒ ܠܟ : ܒܠܠܐ ܒܬܪ ܘܒܘܬܟ.[63]
ܠܐ ܬܫܦܠ ܒܡܫܢܝܬܐ : ܒܡܪܢܐ [64] ܓܢܫܗ ܕܐܕܡ :
260 ܕܠܡܫܢܝܬܐ ܡܗܪܒ [65] ܠܟ : ܓܠܝܒܐ ܒܫܘܠܡ ܐܓܘܢܟ.
ܗܒܪ ܚܫܐ [66] ܫܘܫܐ. ܘܐܫܬ، ܒܫܡܐ ܕܒܢܬ ܐܕܡ :
ܕܠܘܡܪܝܡܐ [67] ܡܬܬܠܝܬ : ܒܬܪ ܚܫܐ ܕܡܘܒܒܐ.[68]

ܢܐܬܘܢ ܗܫܐ ܠܦܬܓܡܐ [69] : ܐܘܦܠܝܐ ܘܒܢܝܬܗ :
ܘܢܫܡܥܘܢ [70] ܐܝܟ ܕܡܒܕܝܢ : ܓܠܘܬܐ ܘܢܫܐ ܕܦܪ ܐܢܘܢ.[71]

[49] ܕܡܪܒ E — [50] c. sey. D — [51] ܠܗ C — [52] ܡܬܪܦܬܐ ܐܢܬ E — [53] c. sey. D — [54] ܒܗ D; ܕܗܐ E — [55] ܢܦܠ CE — [56] ܠܟ C — [57] om. ܕ C — [58] ܚܫܗ DE — [59] ܒܗܕܒܘܗܝ B — [60] ܡܢ ܫܡܝܐ ܡܠܐܟܐ D — [81] ܡܠܐܟܐ D : ܙܘܥܐ deleted in text — [62] ܕܢܫܗ D — [63] ܘܒܘܬܐ CD — [64] c. sey. E — [65] ܡܗܪܒܐ E — [66] c. sey. D — [67] ܕܠܘܡܪܝܡܐ D — [68] om. ܕ E — [69] ܦܬܓܡܐ E — [70] ܘܢܫܡܥܘܢ D — [71] ܐܢܬܘܢ CD

Jesus's Prophecy Concerning Simon

He fulfilled all of these (prophecies) in his person : — (this) vivifier of all — for the [sake of the universe;
and he prophesied concerning his humiliation : and concerning the will of his [disciples.
"All of you will be scandalized : when the time of the Passion[7] draws near;
220 and you will leave me alone : and will not persevere in (my) affliction".
In his love, Simon boasted : and kept saying to our Lord :
"Never will I deny you : nor weaken in the face of (your) Passion"!
With an 'amen', the one who gives life to all sealed : the ardent one's boast;
"Three times you will weaken : with a denial at the moment of the Passion".
230 He showed his disciples : that he will willingly endure the Passion;
and (that) it was not necessity that compelled him : to the humiliation of the [cross.
"Arise! Let us go"! he said : "Behold! There has drawn near the time of the [Passion",
(thus) making known that on his own accord : he gives himself up to his captors.

Jesus At Prayer

He went forth to pray alone : and took with him his disciples,
240 so that by his prayer he might teach them : that mercy is useful in (the time of) [affliction.
Three times he prayed in (his) suffering : and said this is his prayer :
"If this is possible, let me not drink : the chalice of voracious death".
In (his) suffering, our redeemer prayed : before (his) Passion (on the cross) as [one passible;
and the sweat on his limbs[8] congealed : from terror of the cross.
250 There appeared to him an angel : from heaven who strengthens him,
lest he should grow weak in (that) agony : from which he will receive victory.
With words, full of consolation : a spiritual one continually strengthened him :
"The suffering of death will give you : a crown after your victory.
Do not grow weary because of (your) weaknesses : O carnal offspring of Adam,
260 because to glorious things will bring you : the cross at the end of your agony.
Endure (your) suffering, O passible one : and drink the chalice of Adam's house- [hold.
because to exaltation you (will) be raised : after (your) suffering of humiliation".

Narsai's Rejection of His Adversaries' Position

Let there now come forth the erring : Eutyches[9] and his companions;
and let them explain, as is their wont : whose prayer and suffering are (these).

[7] The word ܚܫܐ is translated in the following section as 'Passion' and 'suffering', depending on the context.
[8] Lit., 'the sweat of his limbs'.
[9] Cf. I, n. 22.

270 ܡܢܗ ܕܝܠܗ ܓܝܪ[72] ܚܫܐ : ܣܡܝܟܐ[73] ܚܫܒ ܗܘܐ :
ܘܠܗܝ ܚܝܠ ܪܘܚܐ : ܟܠܗ ܘܓܪܡ ܠܗ[74] ܣܘܟܠܗ.
ܢܒܝܐ ܕܐܡܪ[75] ܕܡܒܪܬ : ܠܪܘܚܐ ܕܠܟܠ ܦܠܓ ܐܢܬ :
ܘܐܠܗܘܬܐ ܡܠܬܐ ܕܡܢ ܐܒܐ : ܠܚܫܐ ܡܬܚܫܚܐ ܒܦܓܪܗ.
ܐܘ ܒܘܢܝܐ ܕܠܐ ܡܬܡܠܠ : ܐܘ ܒܘܠܐ ܕܠܐ ܡܬܚܫܚܐ :
280 ܕܚܠܐ ܕܐܚܕ[76] ܠܒܪܝܬܐ[77] : ܡܚܝܠܐ ܒܒܪܗ[78] ܒܐܚܘܝܐ.
ܐܘ ܟܝܢܝܐ ܡܪܝܐ : ܕܒܗܟܐ ܐܡܪܝܢ ܘܐܫܬܟܠ :
ܕܗܘ ܕܒܒܪ ˹ܪܘܚ ܡܠܐܟܘ̈ܗܝ˺[79] : ܡܢ ܒܪܐ ܡܬܚܫܠ ܗܘܐ.
ܠܡܢܗ ܡܝܠܐ ܗܘܐ ܡܠܬܐ : ܐܘ ܕܟܠܗ ܡܢ ܒܢܝܐ :
ܕܫܘܠܛܢܐ ܦܢܐ ܒܐܝܬܘܬܐ : ܒܕܡܘܬ ܐܒܐ ܠܝܠܕܗ.
290 ܐܝܟ ܐܫܦܠ ܓܝܪ ܚܫܐ[80] : ܗ̇ܘ ܚܝܠܐ ܕܝܠܗ ܟܠܐ :
ܘܡܕܒܪܢܐ ܠܟܠ ܫܦܠ ܗܘܐ : ܗ̇ܘ ܡܘܗܒܬܐ ܕܝܠܦܢܘܬܐ :
ܟܕ ܫܡܗ ܒܒܪܘܬܐ : ܒܪ ܐܢܫ ܟܠ ܠܗܘܢܐ :
ܕܗܫܐ ܒܫܝܐ[81] ܕܝܠܒܐ : ܦܪܐ ܡܠܐܟܐ ܠܒܪܘܢܗ.
ܫܡܥܠ ܒܪܘܚܝܢ ܡܪܝܐ : ܠܐ ܫܡܫ ܠܝ ܦܫܩܝܢ :
300 ܙܪܥܐ ܗܝ[82] ܠܒܢܐ ܬܘܕܝܬ̈ : ܠܐ ܬܫܠܘܦ ܒܗ̇ ܐܬܝܢ.
ܠܐ ܬܬܚܬܐ ܡܠܬܗ ܕܐܒܐ : ܠܚܫܐ ܕܡܢܝ ܡܚܘܬܐ :
ܠܐ ܬܦܫܘܩܘܗܝ[83] ܠܚܫܝܐ[84] : ܟܠ ܒܪܘܢܐ ܕܬܘܟܠܗ.
ܡܢ ܡܠܠ ܐܝܟ ܗ̇ ܒܗܠܐ : ܡܢ ܐܡܪܝܢ ܐܝܟ ܠܒܢܐ[85] :
ܕܚܠܐ ܡܚܝܠ ܪܘܚܐ[86] : ܡܚܝܠܐ ܒܫܒܘܗܝ ܒܝܠܬܐ[87].
310 ܠܐ ܬܦܩܘܢ[88] ܐܘ ܡܪܝܐ : ܠܐ ܒܝܢ ܡܠܬܐ ܡܢ ܐܒܘܗܝ[89] :
ܠܗ[90] ܒܒܪܢܐ ܫܐܠ ܗܘܐ : ܒܪܘܢܐ ܡܢ ܪܘܚܐ[91].
ܦܓܪܐ ܗ̇ܘ ܕܡܝܠܐ ܗܘܐ : ܕܚܫܡ ܗܘܐ ܟܠ ܒܒܪܢܐ :
ܫܘܫܐ ܕܚܠ ܡܢ ܫܫܐ[92] : ܕܠܘܝ ܫܫܐ ܠܚܝܡܗ.
ܒܪ ܒܢܝܢ ܡܬܒܫܦ ܗܘܐ : ܚܠܦ ܢܦܫܗ ܘܒܢܝܬܗ :
320 ܕܢܒܒ ܗܘܐ ܕܢܫܫܚ ܗܘܐ ܠܗ : ܒܒܪܢܐ ܒܒܢ ܚܫܐ.
ܗܘܝܘ ܕܕܚܠ ܡܢ ܡܘܬܐ[93] : ܕܚܝܐ ܒܝܢܗ ܕܡܘܬܐ ܗ̇ܘ :
ܘܟܠ ܗܕܐ ܡܚܝܠ ܗܘܐ ܠܗ : ܡܠܐܟܐ ܒܒܢ ܚܫܗ[93].
ܒܫܪܪܐ ܝܠܗ ܘܕܚܠ : ܠܗ[94] ܒܐܣܗܒܐ ܫܐܠܐܬ :
ܘܒܫܪܪܐ[95] ܡܚܝܠ ܗܘܐ ܠܗ : ܪܘܚܐ ܐܝܟ[96] ܠܐܬܠܛܐ.

[72] ܡܕܝܢ D — [73] BCDE — c. sey. A — [74] ܠܗ D — [75] om. ܕ D — [76] ܕܡܚܝܠ E — [77] c. sey. E — [78] ܫܒܒܗܝ E — [79] ܡܠܐܟܘ̈ܗܝ ܪܘܚ BCD — [80] c. sey. D — [81] ܒܫܫܗ D — [82] ܗܘ B; om. C — [83] ܬܦܫܘܩܘܗܝ D — [84] ܠܚܫܝܐ D — [85] ܗ ܠܒܢܝܐ D — [86] om. sey. C — [87] ܒܝܠܬܐ D; ܒܐܚܘܝܐ E — [88] ܬܬܒܥܘܢ D — [89] ܐܒܐ E — [90] ܘܠܗ D — [91] c. sey. C — [92] om. sey. CE — [93] ܚܫܐ DE — [94] ܘܠܗ DE — [95] om. ܘ E — [96] ܡܠܐܟܐ ܕܐܝܟ D

270 Who is it who prayed from suffering : O wise man who lacks reason,
and whom did the spiritual one strengthen? : Reveal and signify to us your [understanding (of this)!
I know that, as is your wont, : to the height above you (will) ascend;
and the Self-Existent Word of the Father : your blasphemy will subject to [suffering.
O unspeakable horror! : O unpardonable iniquity!
280 For the power that contains creation : (the erring) have made weak in agony!
O insolent will! : that has reached such a state of insolence and presumption
(to assert) that that One Who made the spirit of His angels : by a vigilant one [was being strengthened!
To whom was the Word foraying : O one deprived of reason?
(Is it that One) Who possesses authority by (His Divine) Essence : like (His) [Father Who begot Him?
290 How did there grow weak from suffering : that Power which bears the universe?
And for aid -- whom was He asking : — That One Who is the Giver of (all) [good things?
Who helped Him in the creative act : when He brought all things into existence?
(Is it he) who now in the suffering of the cross : has called an angel to his aid?
Restrain your blasphemies, O insolent one! : useless to us are your explanations!
300 Our confession is the good seed : Do not mingle with it your cockle!
Do not abase the Word of the Father : to the passions which mortals possess!
Do not make the Only-Begotten (to be) in need : of help from one whom He has [fashioned[10]!
Who has (ever) spoken iniquity such as this! : Who has been (so) insolent as the [erring,
who have reckoned the power that empowers spiritual ones : (to be) weak in prayer?
310 Do not be (so) presumptuous, O insolent ones! : The Word is not inferior to His [Father!
(It was) not for aid (that) the Creator was asking for : from a spiritual one!
It is the corporeal one who was praying : because he was the one in need of aid.
The passible one was afraid of sufferings : because sufferings accompany his [nature.
A member of our race was making supplication : for himself and his companions,
320 because he continually knew that aid was needed for him : at the moment of the [Passion.
He is the one who was afraid of death : because he saw that his nature was mortal;
and for this (reason) an angel was strengthening him : at the moment of His [Passion.
Truly he prayed and was afraid : (and) not outwardly in a putative sense!
And truly a spiritual one was empowering him : as an athlete[11].

[10] Lit., 'of His fashioning'.

[11] Here 'athlete' may reflect the usage of the term for one who strives for God, such as a martyr or a monk.

330 ܐܢ ܠܘ ܒܥܘܪܐ ܝܠܕ : ܡܕܝܢ ܐܦܠܐ[97] ܒܪܢܫܐ ܗ̣ܘ :
ܘܐܝܟܘ ܕܠܐ ܗܘܐ ܒܪܢܫܐ ܗ̣ܘ : ܒܛܝܠ ܡܕܝܢ ܬܘܚܠܝ.
ܠܐ ܬܬܠܚܡܘܢܝ، ⌜ܠܚܝܢ : ܡܪ̈ܢܝܐ⌝[98] ܒܗܘܝܬܐ ܕܡܘܬܐ[99] :
ܫܒܩܘ ܡܬܪܥܝܢ ܕܝܢܝܢ : ܒܐܝܩܪܐ ܒܢ ܒܪ ܓܢܣܢ.
ܝܠܕ ܒܢܫܐ ܫܘܒܚܐ : ܘܦܬܠ ܐܬܘܬܐ ܒܒܬܘܠܘܬܗ :
340 ܘܐܫܠܡ ܢܦܫܗ ܠܐܣܘܪ̈ܘܗܝ : ܕܢܫܡܠܐ ܒܒܪܐ ܕܐܒܘܗܝ.

ܡܛܠ ܒܢܫܐ ܕܡܪ̈ܢܝܐ : ܘܫܘܕܪܐ ܐܝܟ ܗܕܝܢܐ[100] :
ܘܦܪܥ ܓܠܝܗ[101] ܠܚܝܢܐ : ܘܢܦܫܗ ܢܚܠܐ ܠܒܘܣܡܐ.
ܐܘ ܬܠܡܝܕܐ ܐܦܝܐ : ܐܘ ܪܘܡܐ ܕܢܚܠ ܫܘܒܗ :
ܕܛܒܝܢ ܗܘܦܐ ܒܪܚܡܗ : ܘܒܡܫܦܩܬܗ ܢܫܩܬܐ.
350 ܒܠ ܗ̇ܝ ܕܐܬܬܐ ܐܡܪ ܠܗ : ܘܦܪܝܗ̇ ܫܒܪܐ[102] ܒܕܒܐ[103] :
ܗܒܘܪ ܝܒܝܢ ܡܪ̈ܢܝܐ[104] : ܩܡ ܢܥܡܬ ܠܝ ܒܐܘܣܒܒܐ.
ܒܢܩܘܬܐ ܡܫܠܡ[105] ܐܢܬ ܠܝ : ܬܠܡܝܕܐ ܡܢ ܪܘܚܗ :
ܡܢܐ[106] ܡܒܣܡܬ ܒܥܠܡܐ : ܗܦܟܐ ܠܛܒܐ ܕܪܚܝܢ.
ܠܡ ܩܒܠܘܢ ܐܡܪ ܗܘܐ : ܒܡܠܐ ܠܒܢܫܐ ܕܡܪ̈ܢܝܐ :
360 ܘܐܪܡܝ ܐܢܘܢ ܒܠ ܐܪܒܥܐ : ܕܢܫܘܐ ܫܠܡ ܪܒܘܬܗ.
ܗܦܟܐ ܥܘܠܐ ܗܘܘ ܬܠܡܝ̈ܕܐ : ܕܢܫܘ ܕܫܒܘ ܡܪ̈ܢܝܐ :
ܘܪܬܚ ܥܡܗܘܢ ܒܛܠܝܐ : ܐܝܟ ܕܢܓܠܡ ܥܘܕܪܢܗ.
ܒܐܕܢܐ ܕܦܫܡ ܦܪܝ ܗܘܐ : ܕܡܫܡܠܐ ܫܘܒܚܐ ܕܪܒܗ :
ܐܦ[107] ܢ̣ܕܒ ܒܠ ܦܪ ܠܗ. ܕܒܪܘ ܦܦܡ ܒܡܕܪ̈ܝܢ.
370 ܫܘ، ܫܘܒܚܐ[108] ܒܡܫܝܚܐ : ܐܝܟ ܕܦܐܐ ܗܘܐ ܠܡܐܬܝܬܗ :
ܘܡܫܒܚ ܠܐܕܢܐ ܒܪܫܝܬ ܡܫܒܚܐ : ܐܠܐ[109] ܒܡܬܘ[110] ܒܢܫܐ ܕܡܪ̈ܢܝܐ.

ܠܒܝܬ ܕܢܝܐ ܢܚܕܘܗܝ، ܘܐܙܠܘ[111] : ܕܢܫܬܐܠ ܐܝܟ ܫܒܚܐ :
ܘܓܒܘܗܝ، ܘܒܪܘܟܘ ܬܠܡܝ̈ܕܘܗܝ[112] : ܘܠܐ ܗܘܘ[113] ܒܒܗ ܒܢܫܐ.
ܥܡܗܘܢ ܒܬܪܗ ܐܙܠ ܗܘܐ : ܕܢܚܙܐ ܚܬܪܐ ܕܫܘܠܡܗ :
380 ܘܓܒܘܗܝ[114] ܫܘܒܗ[115] ܠܛܢܦܐ. ܘܒܠ ܒܢ ܪܒܗ ܠܒܝܬ ܕܢܝܐ.
ܐܫܠܡܘܗܝ، ܕܢܫܐ ܠܡܬܒܣܡܐ : ܕܕܠܒܐ[116] ܐܦ[117] ܐܢܬ ܬܠܡܝܕܐ ܐܢܬ :
ܘܦܬܚ ܗܘܬ ܫܘܒܚܬܗ : ܘܛܒܐ ܠܟܠܗܘܢ ܥܘܕܪ̈ܢܘܗܝ.
ܫܒܐ ܕܒܗܘܬܐ ܐܝܢܘܗ : ܠܗ̇ ܘܪܫܐ ܕܐܬܒܣܪܬܐ :
ܘܐܬܬܪܦ ܕܫܒ[118] ܝܒܝܢܗ : ܒܒܦܘܪܢܐ ܕܬܠܬ ܝܘܡܝܢ.

[97] ܠܐ ܗܘܐ D — [98] ⌜⌝ ܡܪ̈ܢܝܐ ܠܚܝܢ DE — [99] ܕܢܫܒܐ C — [100] ܗܕܝܢܐܐ E — [101] ܘܓܠܝܗ D — [102] ܫܒܪܐ D — [103] ܐܦܝܐ C — [104] c. sey. AE — [105] ܠܡ ܡܫܠܡ D — [106] ܠܡܢܐ D — [107] ܘܐܦ D — [108] ܫܘܒܚܗ CD — [109] ܘܠܐ BCD — [110] ܒܡܬ D — [111] ܘܐܙܠ CDE — [112] ܬܠܡܝ̈ܕܐ E — [113] ܓܒܘ E — [114] om. ܘ D — [115] ܠܫܘܒܚܐ B; ܫܘܒܚܐ C — [116] om. ܕ D — [117] ܘܐܦ E — [118] ܘܫܒ

330 If he did not truly pray : then he is not a man at all!
And if he was not a man : void then is our trust!
Do not plunge our nature : O insolent ones, into the abyss of death!
Allow our dust to be exalted : in honor with the member of our race.
The passible one prayed in (his) suffering : and the Self-Existent One accepted [his plea;
340 and he surrendered himself to his captors : to fulfill the work of his Father.

Jesus's Arrest

The band of the insolent ones arrived : and Judas (was with them) as (their) guide;
and he drew near (and) greeted the merciful one : and the traitor kissed the [gentle one.
O false disciple! : O friend whose love is treacherous,
because he bears a sword within his mind : and kisses on his lips!
350 "(Is it) for this (that) you have come"? he said to him : and he called the [companion a liar.
"Accomplish your will, O insolent one! : Why do you kiss me under the guise [(of friendship)?
With kisses do you betray me : O disciple who sells his master?
Why do you conceal under (your) greeting : the sharpened sword within your [mind?
Whom do you seek?" said : the tranquil one to the band of the insolent;
360 and he cast them to the ground : to show the power of his majesty.
The disciples had drawn (their) swords : because they saw that the insolent had [become daring;
and Simon became inflamed with zeal : so as to fulfill his promise.
By the ear that he cut off, he kept thinking : that he fulfilled (his promise of) love [for his master.
Yet the all-knowing one replied to him : "It suffices! Enough (of) your aid"!
370 The gentle one showed a love : befitting his coming;
and he (re-)set the ear to the head of the body : but the band of the insolent [ones was not awed.

Simon's Denial

To the tribunal they led him and they entered : in order that he might be [questioned as a criminal;
and his disciples abandoned him and fled : and they did not remain with him [in the Passion.
Simon was following after him : to see the end of his interrogation;
380 and his love stirred the zealous one : and he entered with his master into the [tribunal.
The guards asked the guileless one : "Are you not also a disciple"?
but his fervor had grown cold : and he forgot all his promises.
The suffering of death frightened : the head of the Twelve;
and he became weak because his will succumbed : (leading) to a denial three [times.

BCDE

390 ܡܬܦܪܐ ܚܕ ܒܗ ܦܪܘܩ : ܟܕ ܢܦܩ ܡܢ ܒܝܬ ܕܝܢܐ :
ܒܚܝܪܗ ܦܫܛ ܗܘܐ ܠܗ : ܕܐܝܟܘ ܫܬܪܢ ܠܚܝܐ.119
ܐܬܬܚܝ ˹ܫܡܥܘܢ ܘܟܠܗ˺120 : ܕܒܡܗܕܗ ܪܒܗ121 ܫܘܕܝܗ :
ܕܐܫܬܘܕܝ، ܕܠܐ ܒܦܪܥܐ : ܘܡܒܐ ܕܠܐ ܢܕܒܢܐ ܠܗ.
ܠܐ ܐܡܝܠܗ ܡܚܠܬܐ : ܪܒܐ ܠܡܫܐ ܕܬܠܡܝ̈ܕܐ :
400 ܕܟܠ122 ܗ̇ܝ، ܦܫܡܗ ܕܠܬܪܥܐ123 : ܕܬܗܫܒ ܡܠܬܗ124 ܫܘܠܛܢܐ.
ܪܫ ܒܝܢܐ ܕܗܘܠܦܗ : ܒܕܒܗ125 ܠܐܫܐ ܕܫܠܝܚܐ :
ܘܒܦܘܪܩܗ ܘܒܬܘܬ126 ܢܦܫܗ : ܕܪܫ127 ܒܗ ܐܘܪܚܐ ܠܐܒܝ̈ܕܐ.128

ܩܕܡ ܦܝܠܛܘܣ ܐܦܣܩܘܗܝ، : ܠܟܒܐ ܐܝܟ ܚܒܠܐ :
ܟܕ ܥܨܝܢ ܠܗ ܠܕܝܢܐ ܕܡܠܟܘܬܐ ܒܪܐ129 ܕܢܫܠܘܦ ܠܗ130.
410 ܘܟܠ ܗܕܐ ܡܥܫܐܠ ܗܘܐ ܠܗ : ܦܝܠܛܘܣ ܟܕ ܕܐܢ ܠܗ :
ܕܐܢ ܡܠܟܐ ܐܢܬ ܐܝܟ ܡܐ ܕܐܡܪܘ : ܒܢ̈ܝ ܥܡܟ ܘܟܗ̈ܢܝܟ.
ܠܐ ܕܝܢ ܦܝ ܦܬܓܡܐ : ܕܫܬܩܐ ܦܐܐ ܗܘܐ ܠܡܫܡܥܗ :
ܕܬܫܠܡ ܐܝܘܗܝ،131 ܒܒܕܐ : ܕܠܐ ܦܬܚ ܦܘܡܗ ܒܡܫܡܥܗܘܢ.
ܩܕܡ ܦܝܠܛܘܣ ܡܩܝܡ ܗܘܐ : ܒܢ̈ܝ ܐܒܪܗܡ ܠܠܘܡܐ :
420 ܕܢܩܦܘܗܝ، ܫܒ ܡܘܬܐ ܗ̇ܘ132 : ܕܢܥܒܕܘܗܝ ܠܒܝܫ ܘܐܪܡܝܗ.
ܕܝܢܐ ܕܠܘ ܡܢ ܒܡܐ ܗ̇ܘ : ܙܪܩ ܘܡܒܐ ܕܒܟܐ ܗ̇ܘ :
ܘܡܒܐ ܕܝܢܐ ܠܐܠܗܐ : ܒܐܦܐ ܢ̈ܩܦܗ ܠܟܐܘܬܐ.
ܦܓܠܘܗܝ،133 ܠܒܡܗ ܠܠܘܡܐ : ܕܢܗܘܐ ܒܠܝܘܗܝ ܠܬܒܥܬܐ :
ܘܠܒܪܬܐ134 ܕܡܠܠܗ ܗܡܢܘܗ̇135 : ܕܬܫܒܘܢ ܒܗ̇136 ܠܕܝ̈ܢܘܗܝ.
430 ܐܫܝܢ ܐܝ̈ܕܘܗܝ، ܕܝܢܐ : ܘܣܩ ܢܦܫܗ ܡܢ ܡܠܠܗ :
ܘܕܒܪܘܗܝ، ܘܢܦܩܘ ܠܠܘܡܐ : ܕܢܨܠܒܘܢܝܗ، ܒܨܠܝܒܐ.

ܚܫܒܢܐ ܕܒܠܐ ܙܟܘ : ܒܡ ܪܒܘܢ ܐܟܠܩܪܨܐ :
ܕܨܠܝܒܐ ܥܦܐ ܕܢܒܘܬ : ܐܝܟ ܚܒܪ ܟܠ ܢܒܘܫܐ.
ܒܡ ܒܢ̈ܝܫܐ ܡܠܘܠܐ137 : ˹ܐܬܪܒܘ ܕܢܨܝܚܘܗܝ،˺138 :
440 ܕܒܪ ܚܪܝܢ139 ܒܗ140 ܚܪ̈ܘܗܝ،141 : ܒܡ ܗܘܪܢܐ ܢܒܘܫܘܗܝ،.
ܒܪܫ ܡܫܟܐ ܙܟܒܘ ܦܒܘܗܝ، : ܕܢܗܘܐ ܚܬܢܐ142 ܠܚܪܝܢܐ :
ܟܕ ܗ̇ܘ ܕܠܗ ܡܫܒܠܐ ܗܘܐ : ܘܡܒܘܬܗ143 ܒܠܐܠܐ ܦܒܪܘ ܗܘܐ.
ܡܢ ܒܗܢܐ ܡܬܒܝܫ ܗܘܐ : ܘܡܢ ܒܒܐ ܡܬܒܝܫ ܗܘܐ :
ܘܦܒܠܝܢ ܗܘܘ ܒܗ ܒܢ̈ܝܫܐ : ܕܐܝܢܐ ܢܦܩܢ ܘܐܝܢܐ ܠܝ.

119 ܘܠܚܝܝܢ A : ܘ added to text — 120˹˺ ܘܟܠܗ ܫܡܥܘܢ C — 121 ܡܪܗ C — 122 BCDE — om. ܕ A — 123 ܕܬܪܥܘܬܐ E — 124 BCDE — ܡܠܬܐ A — 125 ܗܫܒܗ CDE — 126 ܘܬܘܬ DE — 127 ܕܪܫ E — 128 ܠܬܒ̈ܝܐ E — 129 ܒܪܐ E — 130 om. E — 131 ܡܠܬܗ D — 132 om. D — 133 CDE —

390 At dawn, our redeemer looked at him : as he came forth from the tribunal;
and by his glance, he was rebuking him : "Where is your pride, O zealous one"?
Simon groaned and wept : because his master reminded him of his promise
that he made : "I will not deny (you)!" : and (yet) he swore : "I do not know [him"!
The master did not impute (this as) an offense : against the head of the disciples,
400 because for this (reason) he had allowed him to become weak : that his word [might come to fulfillment.
The head of his doctrinal edifice : he made the head of the Apostles;
and by his denial and by his repentance : he opened in him a way for those lost.

Jesus Before Pilate

Before Pilate, they accused : the innocent one as one guilty,
while provoking the judge (with the charge) : that (it was) a kingdom (that) he [wanted to usurp for himself.
410 And for this (reason) Pilate asked him : when juding him :
"Are you a king as have said : the members of your people and your [companions"?
He, however, did not make (any) reply : because silence befitted his humiliation,
so that there might be fulfilled in his regard in truth : that he did not open his [mouth in his humiliation.
Before Pilate continually cried out : the faithless sons of Abraham :
420 "Crucify him! He is guilty of death : because he has stirred up and roused our [people".
The judge who was not of the (Jewish) People : passed sentence and cried out that [he was innocent;
but the People who know God : veiled righteousness with falsehood.
The faithless agreed (that) his blood : would be upon them for vengeance,
and vengeance for his murder they declared : their offspring would be liable for.
430 The judge washed his hands : and absolved himself of his murder;
and the faithless led him out (of the tribunal) and went forth : to outrage him [on the cross.

Jesus' Crucifixion

A plan of treachery they devised : with their master, the slanderer,
that he is worthy to die on the cross : as a transgressor against the Law.
With homicidal robbers : they resolved to revile him,
440 so that, when his viewers behold him : with the wicked they would number him.
Upon a gibbet they mounted and fastened him : so that he might become a spectacle [for on-lookers,
while he, for his part, was accomplishing his own (will) : and was openly [proclaiming his death.
By the priests he was being mocked : and by the People, scoffed at;
and the robbers were deriding him : "Save yourself and save us"!

ܕܦܘܠܚܗܝ A; ܘܦܘܠܚܗܝ B — 134 ܕܠܚܢܘܬܐ D — 135 ܫܘܒܚܗܝ A — 138 ܒܗ A — 137 ܐܬܪܥܝܘ D — 138⌐ ܕܢܝܫܘܢܗܝ ܒܪܢܫܐ D — 139 ܣܒܝ E — 140 ܠܗ E — 141 ܣܢܝܐ CDE — 142 c. sey. D — 143 om. ܘ D

450 ܒܪܝܐ ܦܓܪܗ ܡܥܡܪ ܗܘܐ : ܕܗܘ ܒܥܡܪܐ ܕܐܠܗܘܬܐ :
ܘܐܠܗܘܬܐ ܡܥܡܪܐ ܗܘܬ : ܠܚܬܢܐ [144] ܒܠ ܡܫܟܢܗ.
ܫܪܬܐ ܕܐܟܠܐ ܠܚܦܝܢ ܗܘܘ : ܫܡܝܐ ܘܐܪܥܐ ܘܟܠ ܕܒܗܘܢ :
ܥܠ ܗܘ ܦܓܪܐ ܡܫܝܚܐ : ܕܡܬܓܠܐ ܗܘܐ ܡܢ ܛܠܠܐ.
ܫܡܫܐ ܒܪܩ [145] ܘܛܫܐ [146] ܢܘܗܪܗ : ܘܣܗܪܐ ܠܕܡܐ ܐܫܬܚܠܦ :
460 ܕܠܐ ܢܬܒܗܬܘܢ ܛܠܘܡܐ : ܡܢ ܦܓܘܥܬܐ ܕܕܠܝܛܘܗܝ.
ܠܐܪܥܐ ܘܫܡܝܐ ܡܪܥܠ ܗܘܐ : ⌜ܘܟܐ̈ܦܐ ܘܫܘ̈ܥܐ⌝ [147] ܡܨܪܐ ܗܘܐ :
ܟܕ ܚܙܝܢ ܗܘܘ ܫܬܝܩܐ : ܠܠܒܐ ܩܫܝܐ ܕܡܪܘܕܐ.
ܙܘܥܐ ܪܒܐ ܠܒܫ ܬܒܠܐ : ܘܪܥܠܗ [148] ܠܟܠܗ ܥܘܡܩܐ :
ܘܥܝ ܕܦܬܓܡܐ ܘܩܒܠ ܠܗ : ܕܦܩܕܗ ܠܥܠܡܐ ܕܢܦܩܘܬܗ.
470 ܡܛܪܐ ܕܟܐ̈ܢܐ ܐܬܦܬܚܘ : ܕܐܙܠ [149] ܐܘܟܝ ܦܘܩܕܢܐ :
ܕܢܗܘܘܢ ܡܫܡܫܐ ܒܪܘܙܐ : ܕܡܫܬܗ ܕܚܬܢܐ ܡܫܬܝܐ.
ܒܪܝܐ ܦܬܘܪܗ ܡܛܝܒܐ : ܠܢܘܗܪܐ [150] ܕܢܚܒ ܠܗ ܡܠܬܐ :
ܘܡܠܬܐ ܐܝܟ ܫܬܝܩܐ : ܕܢܘܢܝ ܒܗ ܡܠܠܐ.

ܡܨܒܬ ܒܢܝܫܐ ܘܦܩܘܗܝ : ܐܝܟ ܫܒܘܪܐ ܕܒܥܬܐ :
480 ܘܟܕ ܠܐ ܝܕܥ ܢܬܢܚܘ ܒܗ [151] : ܦܠ̈ܐܬܐ ܕܒܥܘܬܐ.
ܠܚܫܐ ܕܡܢ ܡܢܚܐ : ܬܗܪܐ ܢܒܘܗ ܠܬܘܬܐ :
ܘܒܢܝܢܗ ܡܬܒܠ ܗܘܐ : ܕܢܫܠܡܘܗܝ ܡܢ ܒܘܕܩܐ.
⌜ܒܩܠܐ ܕܚܠܡ⌝ [152] ܫܒܚܬܐ : ܡܬܒܥܐ ܗܘܐ ܚܫܐ :
ܟܕ ܫܐܠ ܗܘܐ ܫܘܒܩܢܐ : ܕܢܥܒܕ ܙܘܥܐ ܒܬ [153] ܕܝܢܐ.
490 ܒܚܝܠܐ ܒܫܡܝܐ ܕܪܒܝܢܐ : ܚܙܐ ܠܡܠܟܘܬܐ ܕܒܬܝܕܐ [154] :
ܘܠܘܬ ܡܢ ܐܡܪ ܗܘܐ : ܕܐܫܟܚ ܕܐܚܝܢܗ [155] ܠܡܠܟܘܬܟ.
ܐܘ ܬܗܪܐ ܕܚܫܐ : ܡܬܡܠܠ ܗܘܐ ܠܐܪ̈ܥܢܐ :
ܕܠܚܫܐ ܕܝܠܕ ܒܒܗ : ܡܠܟܘܬܐ ܫܐܠ ܗܘܐ ܠܗ.
ܠܐ ܕܝ [156] ܛܠܒܗ ܚܫܐ ܟܠ : ܠܚܫܐ ܐܓܪܐ ܕܡܠܟܘܬܗ :
500 ܘܦܩ ܘܝܗܒ ܠܗ ܦܘܪܥܢܐ : ܡܠܟܘܬܐ ܫܠܡ ܬܘܕܝܬܗ.
ܒܒܪܐ ܓܒܪܗ ܝܐܕܘܗܝ : ܠܡܠܟܘܬܐ [157] ܕܐܫܬܘܕܝ ܠܗ :
ܕܐܟܠܗ ܒܒܗ ܟܕ ܢܩܫ : ܠܦܪܕܝܣܐ ܒܒܢܝ ܡܠܬܗ.

ܐܘ ܬܗܪܐ ܕܡܫܬܠܝܐ : ܒܒܚܢܘܬܐ ܡܬܡܠܠ ܗܘܐ :
ܕܦܓܪܐ ܕܡܒܝܕ ܒܝܠܕܐ [158] : ܐܘܪܚܐ ܠܒܢܝ ܕܝܫ ܗܘܐ.

[144] ܠܚܬܢܗ D — [145] ܢܥܝ B — [146] ܛܠܫ BE — [147] ܘܫܘ̈ܥܐ ܘܟܐ̈ܦܐ D — [148] ܫܕܪܗ C — [149] ܕܐܙܠܘ AE — [150] ܠܢܘܗܪ D — [151] ܗܘܘ D — [152] ⌜⌝ ܒܩܠܐ ܕܡܠܠܐ C — [153] ܒܬܘܡ D — [154] ܕܫܒܝܢܐ D — [155] ܕܐܚܝܢܐ E — [156] ܛܪ E — [157] ܠܡܫܘܕܝܢܐ D — [158] ܒܡܘܠܕܐ E

Inanimate Nature's Revulsion

450 With nails was being fastened the body : of that one (who was) the dwelling of the [Divinity;
and the Divinity was shaking : (physical) natures because of his humiliation.
Heaven and earth and everything in them : were putting on garments of lamentation
for that holy body : which was being outraged by defilers.
The sun fled and hid its light : and the moon was changed to blood,
460 so that the faithless might not enjoy : their comely rays.
A tremor kept shaking the earth : and rending stones and rocks,
as inanimate beings were rebuking : the hard heart of the insolent.
The Spirit rent the sanctuary veil : and dishonored the Temple of Atonement;
and showed that He was leaving and abandoning it : when He tore asunder its [chaste garment.
470 The graves of the just were opened : because (God's) command shook them (open),
so that the dead might become heralds : of the resurrection of the one who gives [life to the dead.
With nails, the insolent pulled down : the shrine that the Word had constructed;
and the Word shook inanimate beings : so that they might contend with rational [beings.

The Robber's Remorse And Request

In the midst of robbers they crucified him : as an evil-doer;
480 and, though unwillingly, they have thereby confirmed : the prophetic parables.
The robber on the right : wonder led to remorse;
and he was rebuking his companion : to stop his blaspheming.
With mournful groans : the robber kept pleading,
asking for forgiveness : that he might find mercy at the (Divine) Tribunal.
490 With the inner eye of (his) mind : he saw the Kingdom that was to come,
and said to our Lord : "Make me worthy to see your Kingdom"!
O wonder that was being spoken by the robber : to earthly ones,
because the crucified one who was crucified with him : he asked for the [Kingdom!
The vivifier of all, for his part, did not deny : the robber the reward he [requested [12];
500 but he responded and granted him (as) payment : (his) Kingdom for his [confession.
In fact, he fulfilled for him : the promise that he made him,
because he brought him with him, by means of his soul : into Paradise at the [moment of his death.

Jesus' Death

O wonder that on Golgotha : was being spoken by a mortal,
because the body that was fastened on the cross : was opening up a way to [Eden!

[12] Lit., 'of his words'.

510 ܐܘ ܡܠܬܐ ܕܡܠܬܗ ܐܒܪܝ : ܚܝܠ ܡ̈ܢܬܐ ܠܒܢ̈ܝܢܐ :
ܐܘ ܦܪܘܩܐ ܕܒܪܫ ܡܫܡܠܐ : ܕܫܪܐ ܦܪܘܩܐ ܕܣܘܠܩܬܐ.
ܒܢ̈ܝܫܐ [159] ܕܡܘܬܐ ܢܟܐ ܗܘ : ܦܪܩܐ ܠܒܢܫܗ ܕܐܢܫܐ :
ܘܠܐ ܫܒܩܗ ܘܫܪ ܡܢܗ : ܐܦܠܐ ܚܕ ܡܢ ܗܕܡܘ̈ܗܝ.
ܠܗ ܗܘ [160] ܫܩܠ ܗܘܐ ܢܦܫܗ : ܡܢܘܬܐ ܕܒܪ ܒܪܢܫܐ ܠܗ :
520 ܕܒܐܘܪ̈ܝܢ ܠܡ ܩܐܡ ܐܢܐ ܢܦܫ : ܦܪ̈ܫ ܠܡܡܪܗ̇ ܒܡܠܟܐ.
ܪܫܡ ܐܪܥ ܒܝܠܕܐ : ܘܐܫܠܡ ܢܦܫܗ ܠܒܪܘܝܐ :
ܒܕ ܦܩܕ ܥܘܠ ܢܦܫܗ : ⌜ܕܡܚܒܒܗ ܠܗ⌝ [161] ܕܦܘܠܚܢܐ ܗܘ.

ܗܐ ܒܕܢܐ ܕܡܫܝܚܐ : ܫܡܥܐ ܘܡܠܬܐ ܕܦܪ ܐܢܘܢ [162] :
⌜ܒܕ ܫܠܦ ܠܝ ܒܪ ܚܢܢܐ : ܕܠܐ ܡܫܘܬܦ ܡܠܬܐ ܒܫܡ̈ܝܗ.
530 ܒܐܘܪ̈ܝܢ ܠܡ ܩܐܡ ܐܢܐ ܢܦܫ : ܢܚܒܐ ܢܦܫܐ ܕܒܪ ܐܝܬܝܗ⌝ [163] :
ܕܡܠܬܐ ܚܝܐ ܕܒܪ ܐܒܐ : ܐܘ ܕܒܢܬ ܒܪ ܐܕܡ.
ܠܝܬ ܢܦܫܐ ܠܐܠܗܘܬܐ : ܗܪܩܘܦܠܐ [164] ܠܐ ܬܦܠܒܐ :
ܠܐ [165] ܗܘܐ ܒܢܦܫܐ ܡܬܚܫܒܐ : ܚܫܬܐ ܕܐܠܗܘܬܐ.
ܢܦܫܐ ܕܡܫܝܚܐ ܐܝܬܝܗ̇ : ܕܗܘ̇ [166] ܕܠܒܫ ܗܘܐ ܗܕܡܐ :
540 ܘܕܘܪܒ [167] ܢܦܫܐ [168] ܠܗܕܡܘܗܝ : ܚܫܬ ܡܢܗ [169] ܒܐܘܠܨܢܐ.
ܕܢܦܫܐ ܐܝܬ ܗܘܐ ܒܓܘ [170] ܦܓܪܐ : ܕܢܒܥܐ ܡܠܬܐ ܠܗܕܡܘܗܝ :
ܦܗܪܐ ܗܝ ܟܠ [171] ܥܘܢܝܗ : ܕܥܒܘܬܗ ܒܕ ܡܢ ܡܘܬܐ [172].
ܫܘܫܐ ܗܘܐ ܕܢܟܫ ܗܘܐ : ܒܢ̈ܫܐ ܡܩ̈ܝܐ ܕܝܠܕܐ :
ܒܕ ܩܥܐ [173] ܗܘܐ ܒܡܫܒܚܬܐ [174] : ܕܐܠܗܝ ܐܠܗܝ ܠܐ ܬܪܦܝܢܝ.
550 ܠܘ ܡܠܬܐ ܡܬܟܫܦ ܗܘܐ : ܠܐܒܘܗܝ ܕܐܝܬܘܗܝ ܚܕ ܥܡܗ :
ܠܝܬ ܐܠܗܐ ܠܐܠܗܐ : ܐܘܠܨܢܐ ܕܟܝ [175] ܢܟܐ ܐܢܬ.
ܠܘ ܡܠܬܐ ܐܪܥ ܪܫܡܗ : ܘܐܫܠܡ ܢܦܫܗ ܒܝܠܕܐ :
ܢܦܫܐ ܕܚܝܐ ܠܐ ܡܐܬ : ܫܡܥܠ ܒܦܘܪ̈ܩܢܝܢ ܡܪܢܐ [176].
ܠܐ ܗܘܐ ܒܐܬܐ ܐܬܡܟܟܘ : ܓ̈ܒܐ ܘܪܘܡܚܐ ܕܒܣܢܐ :
560 ܠܝܬ ܗܕܡܐ ܠܢܚܫܐ : ܗܪܩܘܦܠܐ ܠܐ ܬܡܚܪ.
ܒܦܓܪܐ ܗ̇ܘ ܕܡܥܒܕ ܗܘܐ : ܦܓܪܗ ܒܫܘܝܐ ܕܝܠܕܐ :
ܘܗܘ [177] ܡܣܝܒ ܗܘܐ ܒܡܘܬܐ : ⌜ܕܩܝܡ ܗܘܐ ܥܠ ܒܘܕܪܐ.
ܦܓܪܐ ܗ̣ܘ ܕܛܥܡ ܡܘܬܐ⌝ [178] : ⌜ܕܡܫܝܚܐ ܗܘܐ⌝ [179] ܒܚܝܘܗ̇ :
ܘܠܝܚܝܕܐ ܡܬܒܣܩ ܗܘܐ : ܕܒܟܠ ܢܦܫܗ ܢܦܩܐ ܠܗ.

[159] om. sey. CE — [160] ܘܠܗ B — [161] ܕܡܚܒܬܗ ܠܐ ܗܘܐ D — [162] ܐܬܝܗ C — [163]⌜⌝ 4 vv. om. C — [164] ܗܪܩܘܦܠܐ E — [165] ܕܠܐ D — [166] om. ܕ DE — [167] om. ܕ C — [168] c. sey. D — [169] ܢܦܫܗ C — [170] ܒܗܘ D — [171] ܒܕ BE — [172] E — ܢܦܫܐ ABCD — [173] ܩܥܐ D — [174] om. sey. E — [175] ܠܟܝ BCDE — [176] BCDE — c. sey. A — [177] om. ܘ D — [178] 1 v. om. C — [179]⌜⌝ ܕܡܫܝܚ ܗܘܐ ܡܘܬܐ E

510 O dead one whose death has proclaimed : a resurrection for those deceased!
O one bound on the top of a gibbet : who has loosened the bonds of sin!
With the sufferings of death was suffering : the Body, the garment of the [Only-Begotten;
but He did not abandon him or depart from him : not even at the moment of [his humiliation.
The mortal one, while grieving : was commending himself to Him :
520 "Into Your hands, I place my soul : Restore it to its dwelling place in peace".
He lowered his head on the cross : and surrendered his soul to (his) Creator,
(with) the departure of his soul testifying : that his humiliation was not of [necessity.

Narsai's Rejection Of His Adversaries' Position

Behold (that) moment which shows : whose suffering and death are (these),
when the member of our race teaches us : that the Word does not share in his [sufferings!
530 "Into Your hands I place my soul" : let us ask whose soul is it?
That of the Only-Begotten Word of the Father : or that of our companion, a [son of Adam?
The Divinity does not have a soul! : O heretic[13], do not err!
There has not subsisted in a soul : the vitality of the Divinity!
It is the soul of the mortal one : — of that one whose limbs He put on;
540 and because suffering touched his limbs : it departed from him because of [affliction.
Whose soul it was within (that) body : that the Word chose for His dwelling place,
the soul which left (the body) at the moment of death : testifies (to this) by its [departure.
It was the passible one who was suffering : with the harsh sufferings of the cross,
when crying out with groans : "My God, my God, do not let me grow weak"!
550 (It was) not the Word (Who) was making supplication : to His Father Who is [one with Him!
God does not have a God : Eutyches! Why do you quarrel?
(It was) not the Word (who) bowed His head : and surrendered His soul on the [cross!
The Fount of life does not die! : Restrain your blasphemies, O insolent one!
There were not thrust into the Self-Existent : nails; nor a spear into his side!
560 There are not limbs for the Only-Begotten : O heretic, do not be so insolent!
The carnal one is the one whose body was fastened : on the gibbet of the cross;
and he was the one (who) was offering supplication : because he was in need [of aid.
The corporeal one is the one who tasted death : because he was mortal in his [nature,
and (who) was entreating the Only-Begotten : immediately to restore his soul [to him.

[13] Ref. to Eutyches.

570 ܗܘ ܐܘܪܚ ܪܫܡܗ ܒܡܫܝܚܐ : ܘܐܫܠܡ ܢܦܫܗ ܠܒܪܘܝܐ :
ܘܟܕ ܢܦܫܗ ܫܒܩܬ ܠܒܪ : ܦܓܪܗ ܗܘ، ܒܓܘ ܩܒܪܐ.
ܠܐ ܓܒܠܗ ܡܠܬܗ ܕܐܒܐ : ܠܒܘܡܒܪܐ[180] ܕܒܥܐ ܕܢܒܥܐ ܠܗ :
ܘܟܕ ܒܗ ܗܘܐ ܡܢ ܥܘܪܢܐ : ܒܡܟܬܒܬܗ ܠܐ ܢܟܐܫ ܗܘܐ.
ܠܐ ܡܬܡܬܘܡ ܥܕ ܡܢܗ : ܠܐ ܒܫܥܬܐ[181] ܘܠܐ ܒ̈ܙܒܢܐ :
580 ܘܠܐ ܡܬܡܬܘܡ ܚܕ ܒܚܝܘܗܝ : ܒܫܥܬܐ ܕܡܫܪܐ ܦܓܪܢܐ.

ܒܠܥܗ ܡܘܬܐ ܠܡܘܬܐ : ܘܠܐ ܚܙܐ ܚܒܠܐ ܒܝܬ ܡܝ̈ܬܐ :
ܕܠܐ ܢܣܒܬ ܠܗ ܢܟܘܬܐ : ܠܡܘܬܐ ܕܢܦܫܐ ܥܠ ܦܓܪܗ.
ܒܘܡܚܝܢܐ ܕܦܘܪܩܗ، ܒܝܬ ܐܠܗܘܬܗ، : ܘܪܕܐ ܕܡܚܐ ܘܡܚ̈ܝܢܐ ܡܚܝܗ :
ܘܠܐ ܬܒܪܘ ܠܓܪ̈ܡܐ[182] ܒܡܘ̈ܪܡܘܗܝ، : ܐܝܟ ܐܪܙܐ ܕܐܬܚܬܒ[183] ܒܡܘܫܐ.
590 ܦܠܓܘ ܢܣܒܘܗܝ، ܡܒ̈ܙܝܢܐ : ܘܐܪܡܝܘ ܦܣ̈ܐ[184] ܒܠܒܘܫܗ :
ܘܫܠܡܬ ܐܪ̈ܙܘܗܝ،[185] ܒܒܟܪܐ : ܒܡܘܬܐ ܕܐܒܘܗܝ، ܕܗܘܐ.
ܐܚܬܘ ܦܓܪܗ ܡܢ ܩܝܣܐ : ܘܒܩܒܪܐ ܐܚܬܘ ܗܟܘܡܗ، :
ܘܠܐ ܢܒܠ ܡܘܬܐ[186] ܠܦܓܪܗ[187] : ܕܠܐ[188] ܐܒܪ ܗܘܐ ܒܝܬ ܡܝ̈ܬܐ.
ܬܠܬܐ ܝܘܡܝܢ ܗܘ، ܗܘܐ : ⌜ܒܓܘ ܩܒܪܐ⌝[189] ܒܢܝܫܐ ܡܝ̈ܬܐ :
600 ܘܐܡܪ ܕܢܚܐ[190] ܒܬܪ ܡܘܬܐ : ܘܫܪܐ ܘܫܩܠ ܫܘܠܛܢܗ.
ܒܚܘ ܗܘܐ ܡܠܬܐ ܕܠܒܫܗ[191] : ܟܕ ܓܚܟ ܗܘܐ[192] ܒܓܘ ܩܒܪܐ :
ܘܠܐ ܚܐܫ ܗܘܐ ܟܕ ܚܫܘܗܝ، : ܕܐܝܟ ܗܘ ܒܚܝܘܗܝ ܡܢ ܢ̈ܫܐ.
ܒܡܠܐܟ̈ܐ ܡܚܘܐ ܗܘܐ ܠܗ : ܡܠܬܐ ܠܦܓܪܗ ܘܢܝܚܐ :
ܘܡܫܡܫܝܢ ܗܘܘ[193] ܙܘܥܝܐ : ܠܪܒܘܬܐ ܕܐܠܗ[194] ܕܢܚܐ ܥܠ[195].
610 ܓ̇ܠܐ ܐܪ̈ܙܘܗܝ، ܥܘܕܪܢܗ[196] : ܡܠܬܗ[197] ܕܐܒܐ ܡܚܕܝܐ[198] :
ܘܡܢ ܕܫܪܐ ܡܘܬܐ ܠܦܓܪܗ : ܢܚܡܗ ܠܬܠܬܐ ܝܘܡܝܢ.
ܐܘ ܡܘܬܐ ܕܒܠܥܗ[199] ܡܘܬܐ : ܘܗܦܟ ܡܛܠܠܗ ܠܡܛܠܠܗ[200] :
ܘܬܒܪܗ ܠܒܣܘܣܗ ܡܒܙܪܐ : ܘܦܩܕܗ[201] ܠܡܪܬܗ ܡܢ ܐܢ̈ܫܐ.
⌜ܐܘ ܒܣܪܢܐ⌝[202] ܕܐܬܬܚܫ : ܒܬܪ ܪܘܚܐ ܘܪܫܝܐ ܕܐܐܪ :
620 ܘܦܪܫ ܠܥܒ̈ܕܐ ܒܪܚܡܬܗ : ܘܐܗܒܬ ܐܢܘܢ ܒܡܘܗܒܬܗ.
ܦܪܥܐ ܚܕ ܗܘܐ ܒܪ ܐܢܫ : ܒܬܪ ܡܘܬܐ ܘܐܫܠܡܘܬܐ :
ܦܪܥܐ ܠܚܝ̈ܠܐ ܕܠܒܫܗ[203] : ܠܛܘܪ̈ܢܐ ܬܘܡ ܕܐܫܬܠܛܘ.
ܦܪܥܐ ܗܘܐ ܕܚܕ ܒܗ ܐܕܡ : ⌜ܘܚܕ ܒܠܗ ܒܢ̈ܝܫܗ[204] ܒܚܘܒܗ :

[180] ܠܦܓܪܐ E : but corrected in marg. — [181] om. sey. CE — [182] ܬܒܪ CD — [183] ܕܚܬܒ E — [184] ܦܣܐ E — [185] ܡܠܬܗ D — [186] ܡܘܬܗ D — [187] ܦܓܪܗ E — [188] ܘܠܐ C — [189]⌜⌝ ܒܝܬ ܡܝ̈ܬܐ E — [190] ܕܢܚܐ D — [191] BCDE — ܕܠܒܫܗ̇ A — [192] om. E — [193] ܠܗ D — [194] ܕܫܠܚܗ E — [195] ܠܗ E — [196] ܥܘܕܪ̈ܢܘܗܝ، D — [197] ܡܠܬܐ E — [198] ܡܚܕܝܢܐ D — [199] ܕܒܠܥܗ BCDE — [200] ܠܡܛܠܠܐ E — [201] ܘܦܩܕܗ C — [202]⌜⌝ ܒܣܪܢܐ D — [203] ܕܠܒܫܗ̇ B — [204] ܒܚܘܒܗ D

570 He (is the one who) bowed his head on the gibbet : and surrendered his soul to [the Creator;
and when his soul departed to Eden : his body remained within the grave.
The Word of the Father did not leave : the pure dwelling which He had chosen;
and although He was in him from the beginning : in his humiliations He was not [suffering.
He never departed from him : either in (his) sufferings or on the cross;
580 and He never suffered in His Nature : with the sufferings which the corporeal [one endured.

The Resurrection

Death devoured the mortal one : but he did not see corruption among the dead [14],
because prophecy did not permit : death to assail his body.
A spear they stabbed into his ribs [15] : and there flowed blood and water from him;
and they did not break a bone among his limbs : according to the mystery of [which Moses has written.
590 The insolent ones divided his garments : and cast lots among themselves;
and there was fulfilled for him in fact : the prophecy of his father, David [16].
They took his body down from the gibbet : and brought (and) placed it in a grave;
but death did not corrupt his body : because he did not dwell (long) among [the dead.
For three days, had remained : the vivifier of the dead within the grave;
600 and he brought a charge against death : and rendered null and void his [authority.
The Word Who had put him on was with him : as he was laying within the grave;
but He was not suffering by means of his sufferings : because His Nature is [exalted above sufferings.
The Word was setting angels in attendance : over his holy body;
and the spiritual ones were awaiting : His will (act) which vivifies all.
610 The Only-Begotten Word of the Father : fulfilled His promise to him;
and after death had loosened his body (from its union with the soul) : He raised [him three days (later).
O dead one whom death has taken as his own : and (who) has in turn killed his [murderer,
and destroyed his bitter sting : and deprived its bitterness (of power) over men!
O carnal one, who has struggled : with the spirit and ruler of the air,
620 and unmasked the demons by his victory : and confounded them by his person!
The member of our race was making battle : with death and the slanderer;
and he conquered by the power of the One Who put him on : the two tyrants [who had exalted themselves.
There was (once) a battle in which Adam succumbed : and his entire race [succumbed with him;

[14] Cf. *Ps.* 15, 10; *Acts* 2, 27.
[15] Lit., 'they stabbed his among his ribs with a spear', cf. *Jn.* 19, 34.
[16] Cf. *Jn.* 19, 24.

ܘܠܒܫܗ 205 ܐܢܬܐ ܠܒܪ ܐܕܡ⌝ 206 : ܘܐܝܟ ܒܗ ⌜ܠܒܢܝ ܓܢܣܗ⌝ 207.

630 ܠܬܠܬܐ ܩܢܘ̈ܡܝܢ ܓܠܝܬܗ : ܠܡܗܝܡܢܘܬܐ ܕܒܢܝܗ :

ܘܦܠܛܗ ܒܒܣܪܗ ܠܫܠܝܛܘܬܐ : ܘܡܢܗ ܐܒܘܬܐ ܠܒܢܝܘܬܐ.

ܒܫܠܡܐ ܕܐܢܬܬܐ ܕܒܪܝ 208 ܒܗ : ܢܣܒ ܠܐܓܘܢܐ ܘܐܬܢܨܚ :

ܘܒܫܠܡܐ ܕܠܗ ܢܩܫܗ : ܠܡܘܬܐ ܘܚܒܠ ܫܘܠܛܢܗ.

ܒܗܘ ܗܘܐ ܒܪ ܐܢܫܐ ܗܘܐ : ܘܠܐ ܡܫܬܘܦ ܗܘܐ ܒܡܟܬܒܬܗ :

640 ܘܟܕ ܕܐܬܢܣܒ ܒܠܒܘܫܐ : ܚܒܪܗ ܒܢܫܐ 209 ܕܡܢܗܘܢ.

ܠܗܝܟܠ ܦܓܪܗ ܒܪܐ : ܫܪܐ ܡܘܬܐ ܒܝܕ ܡܪ̈ܢܝܐ :

ܘܒܢܘܗܝ ܡܠܬܐ ܕܒܪܝ 210 ܒܗ : ܒܢܝܢܐ ⌜ܕܠܐ ܬܘܒ⌝ 211 ܢܐܒܕ.

ܠܗܢܐ ܢܡܘܣܐ 212 ܐܫܪ ܗܘܐ : ܕܐܫܪܘܗܝ ܘܡܩܝܡ ܐܢܐ ܠܗ :

ܒܪ ܢܦܠ ܠܗ ܠܡܡܘܬܐ 213 : ܕܫܪܝܐ 214 ܕܦܓܪܐ ܗ̇ܘ 215 ܒܠܚܘܕ.

650 ܠܐ ܡܫܬܪܝܐ ܐܢܬܘܬܐ : ܕܠܐ 216 ܙܘܘܓܐ 217 ܠܐܢܬܘܬܐ :

ܫܪܝܐ 218 ܕܦܓܪܐ ܗ̇ܘ 219 ܡܢܗܘܬܐ 220 : ܘܗ̇ܘ ܠܒܪ ܡܢܗܘܬܐ ܒܠܚܘܕܘܗܝ.

ܒܫܪܝܐ ܕܦܓܪܗ ܐܠܦ : ܕܒܪܢܫܐ ܗܘܐ ܚܘܫܒܐ :

ܘܕܘܩ ܠܬܠܬܐ ܩܢܘ̈ܡܝܢ : ܚܘܝ ܚܝܠܐ ܕܐܩܝܡܗ.

ܟܝܢܐ ܗܘܐ ܚܝܠ ܡܚܝܬܐ : ܕܗ̇ܘ ⌜ܠܗ ܢܗܘܐ⌝ 221 ܦܪܘܩܐ :

660 ܘܠܒܫܗ ܐܢܬܐ ܠܚܝܠ : ܘܫܪܐ 222 ܒܗ ܒܠܗ 223 ܓܢܣܢ.

ܪܡܙܐ ܒܫܘܒܗ ܐܬܬܚܝܬ : ܕܢܩܝܡ ܠܐܕܡ ⌜ܡܢ ܫܘܠܗ⌝ 224 :

ܘܒܝܢܐ ܕܚܒ ܒܗ ܐܕܡ : ܙܟܝܗ ܐܢܬܐ ܠܒܪ ܐܕܡ.

ܠܡܚܝܒܐ ܓܒܪܐ ܕܢܓܠܐ : ⌜ܠܘ ܗܘ⌝ 225 ܢܣܒ ܓܒܪ ܡܚܒܬܐ :

ܠܚܘܒܐ ܙܒܪܝܡ 226 ܘܐܣܩ : ܠܐܝܩܪܐ ܕܒܪ ܙܟܘܬܗ.

670 ܚܪܬܐ ܕܒܪ ܦܘܡܕܢܐ : ܚܕ ܗܘܐ ܓܢܣܗ ܕܐܕܡ :

ܘܕܠܐ ܦܘܪܩܢܗ ܡܚܝܬܐ : ܦܪܟܗ̇ 227 ܐܢܬܐ ܒܒܪ ܐܕܡ.

ܡܚܝܬܐ ܡܛܠ ܒܚܝܠܗ 228 : ܘܐܢܬܐ ܗܘ ܒܚܝܠܗ :

ܘܒܕ ܚܝܠܐ ܕܐܢܬܘܬܐ : ܕܒܐ ܡܚܝܬܐ ܘܐܬܚܝܒ.

ܠܘ ܒܒܘܕܐ ܢܫܐ ܗܘܐ : ⌜ܒܝܫܐ ܕܡܚܝܬܐ⌝ 229 ܕܓܠܝܬܐ :

680 ܒܪ ܐܕܡ ܗܘܐ ܕܦܪܥ ܗܘܐ : ܚܘܒܗ ܫܘܠܛܢܐ 230 ܕܚܒܠ ܐܕܡ.

205 om. ܘ D — 206⌜⌝ 2 vv. om. C — 207⌜⌝ ܠܒܠܗ ܓܢܣܢ B — 208 ܕܒܪܝ D — 209 c. sey. C — 210 ܘܒܪܝ D — 211⌜⌝ ܕܬܘܒ ܠܐ C — 212 ܡܘܒܠܐ E — 213 c. sey. D; ܠܟܠ ܒܢܝܢܫܐ E — 214 ܕܫܪܝܐ ܗ̇ܘ DE — 215 om. D — 216 ܕܠܝܬ C — 217 ܫܘܪܝܐ D — 218 ܗ̇ܘ ܫܘܪܝܐ CE — 219 om. C — 220 BCDE — ܡܚܝܬܐ A — 221 ܠܗ ܢܗܘܐ D — 222 ܘܫܪܬ E — 223 ܠܒܠܗ E — 224⌜⌝ ܡܚܝܬܐ D — 225⌜⌝ ܠܗܘ C — 226 ܐܪܝܡ E — 227 ܦܪܩܗ E — 228 ܕܠܐ ܚܝܠܐ E : added alt. manu. — 229 ܒܝܫܐ ܘܡܚܝܬܐ E — 230 c. sey. C; ܢܣܒܘܬܐ E

but the Self-Existent put on a son of Adam : and thereby granted victory to the [members of his race.
630 After three days, he stripped off: the mortality of his nature
and slew sin in his flesh : and gave victory to mortals.
By the power of the Self-Existent Who dwells in him : he descended to the [struggle and was victorious;
and by His power, he prevailed : over death and voided its authority.
He was with him when he was suffering : but He did not share in his humiliations;
640 and after he was tried in everything : He perfected him in the suffering of his [person.
The exterior temple of his body : death destroyed with the aid of the insolent;
but the Word Who dwells in him built : an edifice that will never again be [shaken.
"This shrine", he said : "Destroy it and I will raise it up"[17]!
(thus) teaching the hearer : that it is a destruction of the body only.
650 Indestructible is the (Divine) Essence : because the (Divine) Essence has no [structure!
Destruction (belongs to) a mortal body : and this alone has tasted death.
By the destruction of his body, he taught : that he was a passible man;
and when he rose after three days : he showed the power (of that One) who [raised him up.

Man's Mortal Nature Redeemed

(Too) inferior was our mortal nature : to be a redeemer for itself;
660 and (so) the Self-Existent put on our nature : and freed thereby our whole race.
The exalted One humbled Himself in His love : in order to raise up Adam from his [fallen state;
and with the armor with which Adam succumbed : the Self-Existent granted [victory to a son of Adam.
The humble one He willed to elevate : (It was) not He (Who) descended to [humiliations!
The earthly one He extolled and raised up : to an honor (equal) with His [majesty.
670 The race of Adam was owing satisfaction for the transgression of (God's) command;
and because mortals have not paid it : the Self-Existent paid it by (means of) [a son of Adam.
The mortal one died in his nature : and the Self-Existent One remained in His [Nature;
and through the power of the (Divine) Essence : the mortal one conquered and [was raised (to life).
(It was) not the Maker (Who) was suffering : in the sufferings of the death of the [cross;
680 it was a son of Adam who was paying by his Passion for the bond of Adam's [household.

[17] Cf. *Jn.* 2, 19.

ܡܕܒܪܢܘܬܐ[231] ܡܠܟ ܒܗ : ⸢ܒܦܓܪܢܐ ܚܠܦ ܡܝ̈ܘܬܐ⸣[232] :
ܘܒܡܘܬܗ ܘܒܢܘܚܡܗ. ܟܠܗ ܒܢܝܢ ܡܝܬ ܘܚܝܐ.
ܠܒܘܫܐ ܒܒܪܗ[233] ܠܟܝܢܘܬܗ : ܘܡܚܝܢܘܬܐ ܠܗ ܡܝ̈ܘܬܐ :
ܕܒܘܝܐ ܕܢܦܫܐ ܢܚܝܐ[234] : ܠܟܝܢܘܬܗ ܒܠܒܘܫ ܦܓܪ̈ܐ.
690 ܠܥܝܢܐ ܕܡ̈ܠܐܟܐ ܢܦܩܬ : ܐܝܟ ܪܥܝܬܐ ܕܝ ܟܠܝ[235] :
ܕܐܚܘܝ ܒܗ ܚܘܒܐ ܕܒܪܐ : ܐܝܟ ܒܒܢܝ ܦܘܪܩܢܐ[236].
ܠܟܠܗ ܒܢܝܐ ܕܡ̈ܠܐܟܐ : ܢܦܩ ܒܗ ܒܢܫܒܘܬܗ :
ܕܡܚܝܢ ܠܗ[237] ܒܚܝܐ : ܫܘܬܦ ܐܢܘܢ ܒܐܝܩܪܗ[238].

ܠܗܕܐ ܪܒܘܬܐ ܕܡܠܟܬ : ܠܡ̈ܠܐܟܐ ܒܗ ܒܪ ܟܢܫܐ :
700 ܦܠܚܘܗ̇ ܟܠܠܐ ܘܡܪܝܐ : ܒܡܦܩܬܐ ܕܡܠܟܘܬܗ.
ܠܐ ܫܒܩܝܢ ܠܗ ܠܒܢܝܢ : ܕܢܬܪܘܢ ܒܥܒܕܘܬܐ[239] :
ܘܠܐ ܡܘܒܠܝܢ ܠܗ ܕܢܬܪܒܘܢ : ܥܡ ܐܠܗܐ ܢܫܘܢܗ.
ܬܪܝܢ ܒܢ̈ܝܢܐ[240] ܕܠܐ ܡܬܚܫܒܢ : ܒܟܠܗ ܘܠܐ ܡܪܒܢܘܬܐ :
ܕܬܘܬܝ ܐܢܬܐ[241] ܠܟܢܘܫܬܐ : ⸢ܘܦܠܚܘ ܦܓܪ̈ܐ⸣[242] ܕܝ ܚܝ̈ܐ.
710 ܩܝܐܐ ܕܦܓܪ̈ܐ[243] ܐܝܬܝܗܘܢ. ܘܩܪܝܢ ܟܠ ܐܝܬܘܬܐ :
ܕܠܐܝܬܝܐ ܒܪܘ ܠܗ ܫܪܝܐ : ܘܦܓܪܐ ܦܠܚܘ ܠܢܫܒܘܬܗ.
ܘܪܒܘܗܝ ܠܘܩܒܠ ܐܝܬܘܬܐ ܗܘ : ܕܢܬܚܙܘܢ ܠܗ[244] ܒܝܕ ܡܠܝܗܘܢ :
ܘܬܬܚܙܘܢ ܥܡ ܐܢܫܘܬܐ ܗܘ : ܕܠܐ ܢܦܩܘܢ ܠܗ ܠܒܪܘܬܐ.

ܥܡ ܗܦܟܐ ܕܟܠ ܪܘܚܐ : ܚܝܢ ܟܠܢܫ ܘܬܬܝܢ :
720 ܕܡܚܘܝܢ ܠܗ ܦܘܪܫܢܐ[245] : ܕܒ̈ܢܝܢܐ ܬܪܝܢ ܕܗܘܘ ܚܕ.
ܠܐ ܫܒܩܝܢ ܡܪܕܘܬܐ : ܠܒܪܝܬܐ ܕܡܠܟܬ[246] ܪܘܚܐ[247] :
ܕܡܢ ܒܡܕܡܬ ܫܦܝܪܐ[248] : ܟܠ ܪܘܡܪܡܗ ܕܒܢ ܒܢܝܐ.
ܢܐܬܐ ܪܫܐ ܕܫܠܝܛܐ : ܘܢܩܦ ܒܢܝܐ ܕܡܠܝܗܘܢ :
ܘܥܡ ܡܗܝܡܢܐ ܫܒܝܗܘܢ[249] : ܢܦܠܚܘܢ ܐܝܟ ܠܫܡܝܐ.
730 ܢܐܡܪ ܒܐܦܐ[250] ܠܫܬܝܢܐ : ܡܗܝܡܢܐ ܚܝܬܐ ܕܢܒܘܥ :
ܕܡܢܝܐ ܘܡܫܝܚܐ ܒܒܪܗ : ܐܠܗܐ ܠܦܓܪ̈ܐ ܕܢܫܒ.
ܡܢܘ ܠܡܢܘ ܒܒܪ ܡܪܝܐ : ܫܡܥܘ ܒܦܓܪܐ ܕܬܘܕܝܬ :
ܦܫܛ ܠܝ ܚܝܠ ܬܘܕܝܬܟ : ܕܢܦܩ ܒܗ[251] ܠܡܪܓܠܝܬܐ.

[231] ܡܕܒܪܢܘܬܗ E — [232]⸢⸣ ܒܗܘ ܦܓܪܢܐ ܡܝܘܬܐ E — [233] ܒܒܪ̈ܗ BDE — [234] ܢܚܝܗ̇ C — [235] ܟܠܐ C; ܟܠܝܘܡ E — [236] ܦܘܪܩܢܗ D — [237] ܠܝ D — [238] ܒܐܝܩܪܐ E — [239] ܒܥܒܕܘܬܗ E — [240] ܒܢ̈ܝܢ E — [241] ܠܐܝܬܝܐ E — [242]⸢⸣ ܘܦܠܚܘܗ̇, ܠܦܓܪ̈ܐ E — [243] ܕܦܓܪ̈ܐ CD — [244] ܠܗ D — [245] om. sey. CE — [246] ܕܡܠܟ̈ܝ D — [247] ܪ̈ܘܚܐ E — [248] BCDE — om. sey. A — [249] ܦܠܚܘܡܐ E — [250] ܒܐܦܐ E — [251] ܒܗ C

(His) providential plan (of salvation) He fulfilled : by the corporeal one (who died)
[on behalf of (other) mortals;
and by his death and by his resurrection : our whole nature died and is alive.
He made him (to be) a garment for His hidden (Nature): and a mirror for us
[mortals.
in order that by the faculties of (our) soul we might see : His hidden (Divine
[Nature) in the garment of our body.
690 For the peace of rational beings, He assumed him : as the first-fruits for all of us,
in order that He might bind in him the love which Adam loosened : by the
[transgression of (God's) command.
The whole nature of rational beings : He honored by assuming him,
because those akin to him by nature[18] : He made share in his honor.

Narsai's Rejection Of His Adversaries' Position

This greatness which has come : to rational beings through a member of our race
700 the obstinate and contentious have rejected : by (their) argumentative words.
They do not allow our nature : to be honored with glorious things
and do not permit it to be exalted : with God, its Assumer.
Two unpardonable iniquities : the heretics have conceived and engendered,
(in) that they have abased the Self-Existent to things lowly : and defrauded our
[body of life.
710 They are enemies of the body : and schismatics regarding the (Divine) Essence,
because for the Self-Existent they have made a beginning : and the body they
[have defrauded of its assumption.
Their battle is against the (Divine) Essence : which they make suffer through
[their words;
and their struggle is against humanity : which they do not deem worthy of
[greatness.

Scripture's Rebuttal Of The Adversaries' Position

Against the Books (containing) the Spirit's words : they are continually contending
[and struggling,
720 because they show us : two distinct natures[19] which have become one.
The heretics do not listen : to the heralds of the Spirit's words,
who sound forth like trumpets : concerning the exaltation of the member of
[our race.
Let the head of the Apostles come (forth) : and rebuke the folly of their words;
and (together) with the Jews, their companions : let us accuse them (as) blind!
730 Let the Rock say to the proud ones : the new Jews who have risen up!
that God has made Lord[20] and Messiah : the Body which He assumed.
Who has made whom (to be) Lord : O Simon, the first-born of our confession?
Explain to us the intent of your confession : so that we may thereby refute the
[heretics.

[18] An allusion to man as the bond of the universe. Cf. Introduction, n. 86.

[19] Lit., 'the distinctions of two natures'.

[20] It is interesting to note that Narsai uses here ܡܪܝܐ rather than ܡܪܐ (as in I, 479). In the Peshitta version of the Old Testament, ܡܪܝܐ represents the Tetragrammaton or name of the Lord God. This line is a free rendition of *Acts* 2, 36.

ܐܬܐ ܠܟ ܡܠܐܟܐ [252] ܕܐܟܢܐ : ܫܡܠ ܠܚܝܢ ܘܡܒܢܪ ܗܘ :
740 ܘܒܒܪܗ ܡܪܝܐ ܘܡܫܝܚܐ : ⸢ܒܫܘܠܡܐ ܕܒܟ⸣ [253] ܪܒܘܬܗ.
ܠܗܢܐ ܫܘܒ ܕܢܠܒܫܘܢ. ܫܡܥܘ ܫܘܪܝܐ ܬܪܝܢܐ :
ܫܘܬܦܐ ܒܒܪܗ ܒܫܘܒܚܗ : ܐܬܐ ܘܐܪܡܝ ܫܘܠܛܢܗ [254].
ܗܘ ܪܫܝܬܗ ܕܚܝܐ : ܢܒܥ ܐܘ ܠܣܗܪܐ :
ܕܚܝܘ ܟܕ ܢܘܚܗ : ܘܒܒ ܦܓܪܗ [255] ܠܗ ܠܡܫܪܝܘܗܝ.
750 ܢܬܘܚܝܗ ܒܟ ܬܠܡܝܕܐ [256] : ܐܦ ܒܦܘܡ ܒܐܫܘܬܗ :
ܕܪܘܚܐ ܠܐ ܦܢܐ ܡܕܒܪܐ : ܐܝܟ ܡܢܐ ܕܚܘܝ ܠܫܠܝܚܘܗܝ [257].
ܠܡܫܘܚ ܠܟ ܘܐܬܒܡܘ : ܒܦܓܪܐ ܘܒܪܡܐ ܕܦܢܐ ܐܢܐ :
ܘܐܒܪܘ ܗܕܐ ܒܟܠ [258] ܒܥܡܡܝܢ [259] : ܕܒܦܓܪܐ ܘܒܪܡܐ ܡܡܠܬ.
ܐܗ ܚܝ ܠܝ ܠܒܠܐܬ : ܒܗܪ ܡܠܠܗ ܘܡܚܒܗ :
760 ܕܦܓܪܐ ܗܘ ܕܠܒܟ ܡܘܬܐ : ܘܠܐ ܡܫܘܬܦ ܡܠܗܐ ܒܫܡܗ.
ܘܐܠܗܐ [260] ܢܐܡܪܘܢ ܠܒܠܐܬ : ܢܫܟܚ ܠܐܠܗܐ ܒܡܠܝܗܘܢ :
ܕܪܘܚܐ ܗܘ ܕܚܝܐ ܗܘܐ : ܒܦܓܪܐ ܘܒܪܡܐ [261] ܒܚܝܗ.
ܥܠܡܘ ܢܗܦܘܟ ܪܫܝܢܐ : ܕܬܒܥܬܐ ܕܗܠܝܢ ܕܬܫܬ :
ܕܟܠܟܠܘ ܘܡܬܪܘ [262] ܦܘܪܫܢܐ [263] : ܕܡܟܪܙ ܦܓܪܐ ܘܐܬܘܬܐ [264].
770 ܒܬܪܝܢ ܫܘܪܝܐ ܢܒܥܘܗܝ : ܠܒܪܘܢܐ ܕܠܐ ܫܘܪܝܐ :
ܚܕ ܡܢ ܒܪܝܐ ܕܒܪܬ ܐܢܫܐ : ܘܐܚܪܢܐ ܡܢ ܒܗ ܡܒܪܐ.
ܐܘ [265] ܡܢ ܠܒܘܡܒܕܐ ܕܡܪܝܢܐ [266] : ܕܒܡܠܐ ܐܡܪܝܢ ܘܐܫܬܥܠܝ :
ܕܐܬܘܬܐ ܕܠܐ ܡܬܕܪܟܢܐ : ܫܒܩܗ ܒܪܘܫܐ ܘܡܡܒܪܐ.

ܬܘ ܐܫܪ ܐܝܟ ܦܘܪܫܢܐ : ܢܚܝܘܪ ܡܫܬܥܐ ܡܢ ܕܐܦܐ :
780 ܘܢܫܬܟ ܢܫܬܐ ܕܬܘܕܝܬ : ܡܢ ܬܐܓܪܐ [267] ܕܗܪܓܘܢܐ.
ܢܦܫܘ ܐܘܢ ܡܢ ܒܘܫܡܐ : ܠܗܪܟܐ ܢܗܘܫܐ ܘܡܪܟܐ :
ܕܗܐ ܪܗܛ [268] ܒܐܟܢܐ ܕܡܠܝܗܘܢ : ܘܐܚܝܕ ܢܘܡܐ ܒܦܓܥܐ.
ܢܛܪܘ ܐܘܢ ܡܢ ܒܢܐ : ܠܕܐܒܐ ܕܒܫܘܫܘ ܡܪܚܬܐ :
ܕܒܐܫܡܝܢ ܐܡܪܐ [269] ܡܬܕܡܝܢ : ܟܕ ܢܒܪܝܢ ܠܥܪܐ.
790 ܠܐ ܢܣܠܘܛ ܒܗ ܒܥܪܢ : ܘܐܢܫܐ ܕܦܬܓܡܝܗܘܢ :
ܕܡܟܝܢ ܠܥܒܕ ܦܘܠܚܢܐ [270] : ܒܬܘܕܝܬܐ ܕܟܠ [271] ܐܬܘܬܐ.

[252] ܡܠܐܟܗ CDE — [253] ⸢⸣ ܒܐܪܡܝܐ ܒܟ D — [254] ܫܘܠܛܢܗ DE — [255] ܒܫܘܫܡܗ E — [256] c. sey. BCDE — [257] ܠܫܠܝܚܘܗܝ D — [258] ܒܟܠ E — [259] ܒܥܡ̈ܡܝܢ C — [260] ܘܐܢ ܠܐ CD — [261] BCDE — om. sey. A — [262] ܘܐܡܪܘ D — [263] BCDE — c. sey. A — [264] ܕܐܬܘܬܐ D — [265] ܗܘܐ D — [266] ܕܡܪܢܝܐ CE — [267] ܕܐܦܐ E — [268] ܪܗܛܘ C — [269] BCDE — om. sey. A — [270] om. sey. E — [271] om. ܕ C

The Self-Existent Word of the Father: has taken our nature and dwelt in it
740 and made it Lord and Messiah: in authority with His majesty.
This Jesus whom you crucified: listen (to him), O second Jews!
The Self-Existent made him a sharer in His glory: and exalted his lowliness.
Let that first-fruits of our nature: refute the proud ones,
because he has shown after his resurrection: his bodily structure to his [disciples.
750 Let them listen to him (together) with (his) disciple: even if they renounce his [humanity,
because a spirit does not possess limbs: such as he showed to his Apostles.
"Touch me and examine: the body and the bones which I possess,
and proclaim this among all the Gentiles: that with a body and bones I have [risen".
Behold he has openly shown us: after his murder and resurrection,
760 that he who has tasted death is corporeal: and (that) the Word does not share [in his sufferings.
And if not, let (those) say clearly: who make the Self-Existent suffer in their words
that it is the Creator Who was showing flesh and bones in His Nature.
Against them let us return an accusation: (worthy) of punishment for those things [that I narrated,
because they have confused and pulled down the distinction that proclaims the [Body and the (Divine) Essence.
770 To two beginnings they have subjected: the Creator Who is without a beginning:
one from the womb of a woman: and the other from within the grave.
O the impudence of the insolent: who have reached such heights of insolence and [haughtiness,
that the incomprehensible (Divine) Essence: they have limited to a womb and [a grave!

A Concluding Exhortation

Come, my brothers! Like discerning (men): let us ascertain truth from (its) [counterfeit;
780 and let us wash out (from) the garment of our confession: the filth of the [heretics[21]!
Let us cut off from our body: (those) weak and sickly limbs,
because, behold, the disease of their words has made rapid progress: and has [spread among the multitudes[22]!
Let us expell from (among) the sheep: (those) wolves who have ravaged the flock,
because under the guise of lambs they act: although (they are) strangers to the [truth!
Let us not mingle in our truth: the tares of their sayings,
790 because they continually make divisions grow: in (their) confession concerning [the (Divine) Essence!

[21] Lit., 'let us wash the garment of our confession from the filth of the heretics'.
[22] This may be a significant reference for dating this homily. Cf. Introduction, p. 20.

ܐܣܘܪ ܚܘܒܐ ܕܐܬܪܚܡܬܢ ²⁷²: ܒܦܬܓ̈ܡܝܗܘܢ ²⁷³ ܕܫܠܝ̈ܚܐ:
ܕܗܘܢ ܚܣܘܗ̇ ܠܐܢܫܘܬܐ ²⁷⁴: ܒܫܠܡܘܬܐ ²⁷⁵ ܕܗܝܡܢܘܬܐ.
ܒܬܘܕܝܬܗ ²⁷⁶ ܕܫܡܥܘܢ ܢܒܝܐ: ܬܘܕܝܬܐ ²⁷⁷ ܕܗܝܡܢܘܬܢ:
ܘܒܠܘܬܗ ܕܦܘܠܘܣ ܪ̈ܕܝܐ: ܕܕܪܫ ܐܘܪܚܐ ܕܒ̈ܢܝܐ ²⁷⁸. 800
ܒܦܘܫܩܐ ܕܬܪܥܝܬܐ: ܘܕܐ ܒܫܡܗܘܢ ܐܝܟ ܫܡܥܘܢ:
ܕܒܪܝܐ ܘܡܫܝܚܐ ܒܝܕܗ: ܒܪܘܝܐ ܠܦܪܝܢ ܕܢܫܒ ❖

²⁷² ܕܪ̈ܚܡܬܢ C — ²⁷³ ܒܡܫܡܫܢܘܬܗܘܢ D — ²⁷⁴ ܠܐܢܫܘܬܢ DE — ²⁷⁵ ܒܬܘܕܝܬܐ D
²⁷⁶ ܒܬܘܕܝܬܐ E — ²⁷⁷ ܒܚܝܐ CDE — ²⁷⁸ ܠܫܡܝܐ D.

Let us bind our mind's love : to the sayings of the Apostles,
because these have girded humanity : with sound faith!
On the confession of Simon, let us build : the confession of our faith;
800 and in the company of Paul, let us journey : because he has opened the way [(to understand) the natures!
In agreement with the Twelve : let us confess with them, as Simon (did)
that the Creator has made Lord and Messiah : (that) Body of ours which He [has assumed.

IV

ܡܐܡܪܐ ܕܥܠ ܟܥܒܐ ܪܒܐ ܕܡܫܝܚܐ

ܒܥܘܬܐ ⌈ܒܪܝܟ ܗܘ ܠܒܪܐ ܕܒܪܢܫܐ ܐܘܩܡ ܠܓܢܣܢ ܡܢ ܡܦܘܠܬܗ⌉[1] ܀

ܐܚܪ̈:

ܡܠܟܐ ܕܡܘܬܐ ܠܒܫ ܐܣܟܡܐ[2] ܐܪܢܒܐ:
ܕܢܦܘܩ ܢܦܫܐ ܥܒܕܬܐ ܕܐܒ̈ܗܐ ܡܢ ܚܛܝܐ.
ܢܦܩ ܓܒܝܗ ܒܐܣܟܡ ܐܒ̈ܗܐ ܕܢܚܐ ܠܐܒ̈ܗܐ:
ܘܫܝܗ̇ ܒܡܫܐ ܘܠܐ ܐܬܒܢ ܒܚܝܠ ܒܡܘܬܗ.
5 ܕܡܘܬܐ ܕܒܒܕܐ ܥܡܠ ܒܘܪܟܐ ܕܚܙܪ ܟܠ:
ܘܒܡܫ ܥܘܒܕܗ ܠܒܗ ܡܢ ܢܫܬܐ[3] ܕܡܘܬܘܬܐ.
ܒܒܐ ܪܒ ܚܝܠܐ ܡܢܗ ܕܓܢܒܐ ܕܥܒܐ ܠܒܢܝܐ:
ܘܐܝܟ ܒܘܪܟܐ ܕܢܦܘܩ ܢܦܘܪ[4] ܠܒܢ̈ܝ ܒܢܝܗ.
ܢܗܒ ܠܗ ܐܝܟ ܐܠܗܐ ܕܢܬܒܬܫ ܒܗ:
10 ܕܡܐ ܕܡܬܬܢܝܚ ܢܦܫܐ ܒܚܝܠܗ ܥܡ ܐܒܗܬܐ
ܐܝܟ ܕܡܠܟܐ ܠܒܫ ܪܒ ܚܝܠܐ ܦܪܝܣܐ:
ܘܩܡ ܩܝܡܬܐ ܕܦܘܪܩ[5] ܢܫ̈ܐ[6] ܒܪܫ ܪܒܝܗ.
ܪܘܚܐܬ ܠܒܫܗ ܠܢܝܐ ܠܦܘܬ ܒܡܘܬܗ:
ܘܒܢܝܗ ⌈ܢܩܫܗ ܒܡ⌉[7] ܗܕܝ̈ܐ ܠܦܘܬ[8] ܬܒܘܬܫܐ.
15 ܒܪ̈ܟܝ ܢܩܫܐ ܐܝܟ ܢܩܫܗ ܦܪܝܣܐ:
ܕܝܢܐ ܒܘܪܟܐ ܕܒܠܕܗ ܪܘܚܢܐ ܗܘ.
ܒܘܪܟܐ ܐܡܪܒ ܒܡ ܪܘܚܢܐ[9] ܪܫܡܐ ܕܐܐܪ:
ܕܠܐ ܢܬܒܪܟ ܒܝ ܗܕܡܐ ܐܪܒܝܣܐ[10].

[1] C; ܥܒܝܕ ܐܝܟܐ ܕܐܝܬܘܗܝ ܠܡܠܟܐ ܘܢܚܬ ܘܐܬܐ ܠܟܠ ܒܡܫܝܚܘܬܗ.
D; ܒܪܝܟ ܡܫܝܚܐ ܕܒܗܘܢ ܡܫܝܚܘܬܗ ܐܝܟܢ ܠܟܝܢ ܘܫܟܢ ܠܛܘܪܢܐ
E ܒܪܝܟ ܡܫܝܚܐ ܕܟܠܗ ܒܡܫܝܚܘܬܗ ܚܝ̈ܐ ܘܢܘܚܡܐ ܠܓܢܣܐ ܕܡܝ̈ܘܬܐ
— [2] ܐܣܟܝܡܐ D — [3] c. sey. E — [4] ܘܢܦܘܩ CD — [5] ܠܦܘܪܩ E — [6] ܐܢܫ̈ܐ B — [7] ܢܩܫܐ ܣܠܩ BCDE — [8] ܠܘܬ BCDE — [9] c. sey. C — [10] ܦܪܝܣܐ C

IV

A HOMILY FOR THE GREAT SUNDAY OF THE RESURRECTION

Refrain: Blessed be the Good One Who by our first-fruits raised up our race from its fall[1].

My Brothers:

Jesus' Spiritual Armor

The King on high[2] put on earthly attire,
in order to go forth (and) bring back the captivity of men from the strong one[3].
His (good) pleasure[4] went forth in human attire in order to give life to men;
and the evil one saw him but did not discern the power of his hidden (Nature)[5].
5 The likeness of a servant the Creator took on in order to free all,
and He concealed His glory within a garment of mortality.
He chose the leader of the host from the same race that was captive to the evil one;
and He armed him with the Spirit to go forth (and) redeem the members of his [people.
He gave him divine armor with which he might fight,
10 so that, when triumphant, he would possess by its power the name of victory.
The King's armor the corporeal leader of the host put on;
and he placed the helmet of redemptive life upon his head[6].
Spiritually he put on armor befitting his hidden (Nature)[7]
and girded himself with limbs befitting the conflict.
15 In his soul's faculties the corporeal one armed himself,
because he saw in the Spirit that his adversary was spiritual.
(Armed) with the Spirit, he battled against the spiritual ruler of the air[8],
lest he be entangled by (his) earthly limbs.

[1] The alternate readings for the refrain are translated thus:
(C) "Glorious is the victorious one who acquitted the world and raised and gave life to all by his resurrection".
(D) "Blessed be the Messiah who on the day of his resurrection acquitted our nature and prevailed over the tyrant".
(E) "Blessed be the Messiah who brings by his resurrection life and resurrection to the race of mortals".

[2] Narsai frequently employs the Syriac word for 'on high' as a synonym for heaven.

[3] An allusion to Satan. Cf. *Mk.* 3, 27.

[4] Cf. Introduction, n. 102.

[5] Cf. I, n. 17.

[6] Lit., 'on the top of his mind'. The image of armor seems to be taken from *Eph.* 6, 17.

[7] The sense seems to be that by the indwelling of the Word Jesus possessed a spiritual power appropriate to the Divinity.

[8] An allusion to Satan. Cf. *Eph.* 2, 2 and *G* 1, 225.

ܒܦܓܪܐ ܘܢܦܫܐ ܦܬܚܗ ܠܐܢܫܐ ܕܢܗܒ ܠܗ ܡܠܟܐ :
20 ܘܠܒܫܗ ܒܣܘܟܐ ܒܪ̈ܟܝܢ ܦܓܪܐ ܘܪ̈ܘܚܝ ܢܦܫܐ.
ܡܪܟܐ ܒܡܫܚܐ ܚܒܝ ܡܫܘܚܬܐ ܒܫܠܡܐ ܒܡܫܚܐ :
ܘܕܟܐ ܘܕܟܝ ܠܦܓܪܐ ܘܢܦܫܐ ܘܫܪܪ ܐܢܘܢ.

ܓܒܠܐ ܗܘܐ ܓܒܠܗ ܠܒܪܢܫܐ ܘܡܚܘܬܐ ܠܦܘܪܥܢܐ ܕܡܪܕܘ :
ܘܝܗܒ ܗܘܐ ܢܦܫܗ ܠܡܘܬ [11] ܬܟܬܘܫܐ ܕܣܠܩ [12] ܒܒܗ.
25 ܢܦܩ ܠܡܪܒܐ ܕܠܘܩܒܠ ܒܝܫܐ ܠܣܘܪܒܐ ܘܒܝܫܗ، :
ܘܫܒܩ ܢܦܫܗ ܠܡܘܬ ܬܟܬܘܫܐ ܕܡܘܬܐ ܒܝܐ.
ܐܝܟ ܕܐܪܐ ܒܗ ܚܫܘܟܐ ܒܪܓܬ ܠܫܡܫܐ :
ܘܦܬܚܗ ܘܫܒܩܗ، ܒܕ ܫܘܡܠܝܐ ܕܒܝ ܫܘܬܦܘܬܐ.
ܣܒ ܙܘܗܐ ܡܢ ܦܓܪܐ ܒܫܠܡܐ ܕܙܘܗܐ :
30 ܘܣܡ ܦܓܪܐ ܕܕܝܠܗ، ܫܒܩܐ ܠܙܒܢܐ ܕܐܬܐ.
ܐܗܠ ܘܒܣܝܡ ܦܓܪܐ ܥܢܝܕܐ ܥܠ ܚܫܘܟܐ :
ܘܦܠܛܗ ܠܢܦܫܗ ܕܠܐ ⌐ܢܦܘܩ ܒܗ¬ [13] ܡܢ ܡܝܘܬܬܐ.
ܘܠܐ ܠܝ ܒܝܫܐ ܠܘܬ ܒܪ ܘܦܓܪܝ ܐܡܪ ܗܘܐ ܠܗ :
ܘܠܐ ܦܠܛܬ ܠܝ ܘܐܢܐ ܐܝܟܢܐ ܒܟܠܬ ܡܘܬܐ.
35 ܘܠܐ ܩܡ ܠܝ ܢܬܒܐ [14] ܕܡܘܬܐ ܒܕ ܡܝܘܬܬܐ :
ܕܐܝܬ ܒܠܝܕܝ ܡܫܠܛ ܗܘ ܫܠܝܢ [15] ܠܘܬ [16] ܬܟܬܘܫܐ.
ܘܠܐ ܓܒܪ ܠܝ ܒܢܝܐ ܕܐܘܠܕܬ ܒܕ ܢܒܥܬܝ :
ܘܐܦ ܐܢܘܢ ܒܡܐܟܠܬܐ ܐܝܟ ܕܡܒܕܬ.
ܡܪ، ܠܝ ܣܒܪܐ ܕܕܓܠܘܬܐ ܕܢܫܒܘܩܝ :
40 ܕܐܝܬ ܕܓܠܐ [17] ܐܝܬ ܘܡܕܓܠܐ [18] ܡܒܕܬ ܘܚܒܠ.

ܫܪܝܗ، ܠܢܒܠܐ ܕ⌐ܐܡܪ ܒܒܗ¬ [19] ܒܡܠܐ ܘܒܝܢܐ :
ܕܢܐܙܠ ܢܓܒ ܦܘܪܫܐ [20] ܕܡܘܬܐ ܒܐܫܟܚܢ ܕܢܝܗ [21].
ܢܕܒ ܗܘܐ ܠܗ ܕܢܡܘܫܐܝܬ ܐܡܪ ܕܢܒܝܐ :
ܘܒܡܗܕܢܐ ܕܡܫܒܚܬܐ ܚܒܐ ܕܢܒܝܐ.
45 ܒܪ ܦܘܩܕܢܐ ܕܒܦܪܕܝܣܐ ܡܬܒܥܐ ܗܘܐ :
ܘܒܫܒܠܬܐ ܐܝܟ ܡܗܕܘܬܐ ܡܬܒܥܐ ܗܘܐ.
ܒܪܒܬ ܦܐܪܐ ܐܝܟ ܒܪܒܐ ܡܬܦܠܓܝܢ [22] ܗܘܐ :
ܕܗܝ، [23] ܒܪܒܬ ܠܗ ܒܒܕܘܬ ܐܢܫܐ ܕܒܢ [24] ܒܐܘܟܠܐ.
ܠܐܪܥܐ ܐܢܫܐ ܕܢܣܒܐ ܘܐܕܡ ܡܚܝܐ ܗܘܐ ܠܗ :
50 ܕܗܐ ܐܟܠܬܝܢ ܢܒܕܘܗ ܘܐܫܬܠܡܘ ܡܪ، ܘܐܬܗܘܬ ܒܠ.

[11] ܣܠܩ E — [12] ܕܒܬܪ E — [13⌐¬] ܬܘܒ ܢܦܩ CDE — [14] ܢܬܒܐ C — [15] BCDE — ܣܠܩܐ A — [16] ܡܢ D

In body and soul, he bore the armor that the King gave him;
20 and he put it on, in love, over the senses of the body and the faculties of the [soul.
A hidden battle the mortal one waged with hidden power;
and he triumphed and granted victory to the body and the soul and freed them.

The Conquest Over Satan In The Desert

His race was captive to the evil one and death, the tyrants who had rebelled;
and he gave himself to the struggle in behalf of his people.
25 He went forth into the desert to battle against the evil one and he conquered him
and (then) prepared himself for the struggle with insatiable death.
He engaged in a contest with the strong one over desire for bread
and grappled with him and threw him down by (his) constancy (in the face) of [enticements.
The spiritual one was overcome by the corporeal one by the power of the Spirit;
30 and the body which passions had trampled down prevailed over the ruler of [the air.
A lowly body mocked and ridiculed the strong one
and took (away) his armor lest he battle with it against mortals.
"Begone, O evil one, to your partner!" he said to him.
"Begone! Prepare for yourself other armor for death.
35 Begone! Devise for yourself deadly snares with the aid of mortal ones,
because you (are) alone (and) your power is (too) weak for the struggle!
Begone! Gather to yourself the sons whom you have begotten through your [strategems,
and arm them with slander as you are accustomed!
Summon to yourself companions of falsehood to aid you,
40 because you are a deceiver and with deceivers you are accustomed to conquer"!

Satan's 'Legal' Charge

For a short time, he drove away the treacherous one with whom he battled,
so that (Satan) might go (and) devise schemes of death under the guise of his [(law) suit.
He continually knew that in a legal way he will enter a suit
and by recalling former (things) seek to conquer.
45 The transgression of (God's) command in Paradise he kept recalling,
and upon (this) offense as evidence he was relying.
With (Adam's) desire for fruit as (his) surety, he continually brought forth the [charge
that this had become his surety because of the slavery over men that he had [acquired by (Adam's) eating.
The signature of Eve and Adam he kept showing him, (saying:)
50 "Behold! Your parents have sealed and delivered (this) over. Read and [understand (it).

— [17] ܕܓܠܐ E — [18] om. sey. C — [19⌐¬] ܒ ܬܟܬܘܫܐ CDE — [20] om. sey. D

ܫܦܝܪܐ ܒܠܒ ܠܟ ܐܕܡ ܒܟܝܢܟ ܕܢܣܒ ܠܫܘܠܛܢܐ :
ܘܕܠܐ ܦܘܪܫܢܗ̇ 25 ܢܬܒܥܘܢ ܠܒܢܘ̈ܗܝ ܚܠܦ ܪܘܡܬܐ.
ܟܕ ܥܒܘܕܐ ܦܩܕ ܫܘܠܛܢܐ ܥܠ ܡܢܘ̈ܬܐ :
ܘܠܐ 26 ܗܘܐ ܒܫܘܠܛܢܐ ܒܠܚܘܕ ܘܐܫܬܥܒܕܘ ܐܝܟ ܫܒ̈ܝܐ.
55 ܠܘ ܒܫܘܠܛܢܐ ܥܒܕܐ ܠܟ 27 ܒܥܒܕܟ ܐܠܐ ܒܚܘܒܐ :
ܘܗܘܘ 28 ܦܩܕܗ ܒܗ ܢܝܫܐ ܕܢܗܘܘܢ ܥܒ̈ܕܐ.
ܠܐ 29 ܗܘܐ ܐܕܡ ܘܒܢ̈ܝ ܕܪܗ ܚܝܠܗ 30 ܒܠܚܘܕ :
ܕܟܠܗ ܒܢܝܐ ܚܒܫ ܒܫܘܪܐ 31 ܕܡܫܘܬܦܘܬܐ.
ܘܐܦ ܦܓܪܢܐ 32 ܐܢܬ ܘܡܫܬܘܦ ܐܢܬ ܒܢ̈ܝ ܦܓܪܐ :
60 ܚܘܪ ܒܚܘܒܟ ܘܕܒ ܕܢܚܫ ܐܢܬ ܒܐܫܦܪ ܡܪܘܬ.
ܠܝܬ ܦܓܪܢܐ ܦܢܐ ܗܪܟܐ ܕܠܐ ܡܫܘܬܐ ܗ̱ܘ :
ܘܐܦ ܡܫܘܬܐ ܗ̱ܘ ܬܫܘܬ ܒܥܒܕܘܬܐ ܗ̱ܘ ܕܠܟ ܘܕܡܫܘܬܐ.
ܐܘ ܚܘܒܐ ܠܟ ܕܠܐ ܡܫܘܬܐ ܐܢܬ ܘܐܗܡܐ ܡܢܟ :
ܘܐܦ ܡܫܘܬܐ ܐܢܬ ܒܚܘܒܟ ܥܒܪܐ ܚܘܪ ܬܟܠܢ.
65 ܚܘܒܐ ܗܘܪܐ ܕܢܗܒ ܠܟ ܡܫܘܬܐ 33 ܕܠܐ ܡܫܘܬܐ ܐܢܬ :
ܟܕ ܐܦ ܗܕܐ ܠܐ ܡܦܩܕ ܐܢܐ ܥܠ ܦܓܪܢܐ 34.
ܦܓܪܢܐ ܐܢܬ ܟܡ 35 ܡܬܒܥܝܢ ܬܟܠܐ ܒܕܝܢܐ :
ܚܢܘ ܦܓܪܟ 36 ܚܝܠܐ ܗ̱ܘ ܟܠܗ ܘܡܫܘܬܘܬܐ 37.
ܗܠܝܢ ܗ̱ܘ ܒܗ ܡܬܚܫܒ ܗܘܐ ܐܟܠܝܪܘܣ :
70 ܟܕ ܡܬܚܫܒ ܒܦܩܕ̈ܢܐ ܕܠܘܩܒܠ ܦܓܪܐ.
ܒܕܡܘܬ ܗܕܪܐ ܐܚܕ ܗܘܐ ܠܗ̇ ⌉ܠܡܫܘܬܘܬܐ :
ܟܕ ܦܩܕ ܗܘܐ ܕܒܗ̇ ܪܒܐ ܠܗ⌈ 38 ܐܝܟ ܡܫܘ̈ܬܐ 39.
ܗܢܐ ܒܕܡܝܐ ܡܠܠ ܗܠܝܢ ܟܕ 40 ܣܘܥܪ̈ܢܘܗܝ :
ܘܦܬܘܡ ܠܒܢܐ ܒܗܘܢ ܚܐܪ ܗܘܐ ܐܝܟ ܕܟܠܝܠܐ.
75 ܘܡܛܠ ܕܚܙܐ ܒܚܝܠܐ ܒܗܝܡܢܘܬܐ ܡܪ̈ܘܗܝ ܕܒܫܪܐ :
ܟܠܗ̇ ܠܗܝܡܢܘܬܐ ܕܒܫܪܐ ܣܘܪܗ ܠܒܢ ܚܙܝܐ.
ܒܡܠܐ ܟܠܝܐ ܡܠܠ ܐܝܟ ܠܡܬܪ̈ܬܐ :
ܕܗܘܐ ܠܗ ܐܬܐ ܐܟܠܝܪܘܣ ܕܢܐܡܪ ܕܝܢܐ.
ܗܐ ܐܪܒܘܢܐ ܘܐܚܕ ܒܠܒܐ ܬܟܒ ܒܐܡ̈ܪܝ :
80 ܕܡܠܐ ܕܕ̈ܓܠܐ 41 ܕܡܫܘܬܘܬܐ ܐܝܟ ܡܫܘ̈ܬܐ.
ܒܐܘܣܝܐ ܕܢܐܐ ܐܡܪ ܠܘܩܒܠ 42 ܐܝܟ ܒܟ 43 ܐܢ̈ܫܐ :
ܕܒܪܢܫܐ 44 ܐܢܬ ܦܘܩܕ ܐܝܟ ܐܢܫܐ ܕܢܣܒ ܕܝܢܐ.

21 ܐܫܝܢܐ CDE — 22 CDE — ܡܬܬܚܝܒ A; ܡܬܬܦܠܓ B — 23 CDE — ܘܗܘ AB — 24 ܕܢܦܘܩ E — 25 ܦܘܪܫܢܗ BCDE — 26 om. ܘ D — 27 ܠܟ ܥܒܕܐ CDE — 28 om. ܘ CDE — 29 ܘܠܐ E — 30 ܠܟ ܚܘܒ CD; ܠܟ ܚܒ E — 31 ܒܐܫܦܪܐ BCDE — 32 ܒܦܓܪܐ D — 33 ܡܠܟܐ BC — 34 ܒܦܓܪܐ D —

A bond Adam wrote me in Eden, because he succumbed to sin;
and because he did not repay it, he pledged his sons as interest.
From the beginning, I have possessed authority over mortals;
and it was not in secret (that) they enrolled (themselves) and became enslaved [as debtors.
55 (It is) not because of constraint (that) your race is like you, but because of love.
And (this is why) they willingly accepted to become slaves!
It was not Adam and the members of his generation (who) alone became [corrupted,
because (man's) entire nature is included under the constraint of mortality.
And if you are corporeal and you share in the passions of the body,
60 consider your nature and know that you are included under the bond of my [lordship.
There is not a corporeal being, possessing limbs, who is not mortal;
and if he is mortal, he is under my bondage and that of death.
Or show me that you are not mortal, and I shall turn away from you;
but if you are mortal, your nature refutes the contention of your words!
65 Show the edict that Death has given you, (stating) that you are not mortal,
even though this I do not accept for corporeal beings!
You are corporeal! Why are words required in (this) suit?
The nature of your body is utter corruption and mortality"!
These things the slanderer was thinking (applied) to him,
70 when he made use of (these) arguments against the body.
Like a buckler he was holding up mortality,
believing that he will conquer him with it as (he does other) mortals.

Jesus' Reply

The hateful one secretly expressed these things in his thoughts;
but he who searches the heart was regarding them as though (they were [expressed) openly.
75 And because he saw with the inner sight (of his mind what) the evil one (was) [pondering[9],
he revealed the hatred in his evil disposition before on-lookers.
In a clear voice, he spoke about (his) secret (thoughts):
"Behold! The slanderer comes to plead his case.
Behold! The prince and ruler of the world is demanding of me:
80 'Fulfill the obligations of mortality as (do other) mortals'!
Under the guise of a (law) suit, he makes (a charge) against me as (he does) [with (other) men:
'You are a man! Pay as a man liable to judgment'!

[9] Lit., 'the pondering of the evil one'.

[35] ܠܟܡ D — [36] ܦܪܥܐ BCDE — [37] ܕܡܝܘܬܘܬܐ DE — [38]⌜⌝ 1 v. om. C — [39] om. sey. D — [40] ܒܟܘ BE — [41] om. sey. E

ܒܡܦܩܬܐ ܕܕܪܫ ˹ܐܦ ܒܗܢ˺ [45] ܐܝܟ ܒܗ [46] ܐܕܡ :
ܕܐܕܡܝܐܝܬ ܒܦܪܐ ܕܓܙܪܗ ܢܡܘܣܐ ܕܝܬܒܘܬ.
85 ܡܢܐ ܚܛܝܬ ܐܢܬ ܒܒܢܬ ܩܠܐ ܕܗܘ̈ܐ ܠܐܕܡ :
ܠܐ ܐܬܬܟܣܝܬ ܒܩܠܐ ܕܠܗܢ ܕܐܡܪܬ [47] ܒܦܘܢܝܐ ܐܢܬ.
˹ܒܢܝ̈ܢ [48] ܚܙܝܪ ܐܝܟ ܕܒܫܠܝܐ ܗܢܐܗ ܕܓܢܘܢ :
ܘܠܐ ܡܬܒܥܐ ܒܚܝܠܐ ܕܠܒܫܢ ܡܢ ܒܗ ܒܪܘܫܐ˺ [49].
ܒܫܢܐ ܡܢܗ ܒܠܬ ܡܐܬܝܬ، ܕܠܘܬ ܐܢ̈ܫܐ :
90 ܘܠܐ ܢܕܒ ܠܗ ܠܗܘ ܬܘܩܢܐ ܕܗܘ̈ܝܐ ܒܐܢ̈ܫܐ.
ܐܦܢܐ ܒܥܬܘܩܐ ܡܫܘܪ ܐܢܐ ܠܗ ܠܪܒܘܬ، ܡܢܗ :
ܒܕܡܐ ܕܢܦܫܪ ܪܒܘܬ [50] ܢܒܠܗ ܒܡܘܬܐ ܕܒܠܐ.
ܗܫܐ ܒܕܝܢܐ ܡܚܘܐ ܐܢܐ ܠܗ ܡܢ ܢܡܘ̈ܣܐ [51] :
ܕܒܠܐܝܬ ܐܟܠ ܦܪ̈ܝ [52] ܒܡܘܬܬܐ.
95 ܐܝܟ ܡܫܘܬܐ ܣܓܝܢ ܠܗ ܡܟܝܠ ܕܢܐܟܘܠ :
ܐܢܐ ܕܕܟܐ ܐܢܐ ܡܢ ܒܡܬܬ̈ܐ ܗ̇ܢ ܕܐܝܟ ܒܒܪ.
ܐܢܗܘ ܕܐܕܡ ܚܒ ܘܐܬܡܟܝܢ ܕܫܡܥ ܡܠܟܗ :
ܠܝ ܕܠܐ ܢܒܥܘܢ ܐܦܠܐ ܒܘܡܪܐ ܠܟܢ ܕܐܝܟ ܒܒܪ.
ܡܕܝܢ ܠܠܫܢܐ [53] ܕܒܠܐܝܬ ܦܟܐ ܒܓܘܡܕܐ :
100 ܘܠܐ ܒܐܢܝܬ ܓܒܠܢ ܠܫܠܝܗ [54] ܚܠ ܡܢܘ̈ܬܐ.
ܘܒܕ ܠܒ ܠܠܫܢܐ ܗ̇ܝ [55] ܕܡܫܪܪܐ ܡܢ ܫܘܒܕܗ [56] :
ܡܡܠܠܐ ܠܗ ܒܝܕ ܓܒܝܐ ܠܡܘܬܐ ܕܢܒܠܗ.
ܒܡܘܬܐ ܓܝܪ ܘܡܒܕܠ ܠܝ ܐܝܟ ܡܢ̈ܬܐ [57] :
ܘܒܕ ܡܘܬܐ ܦܫܛ ܐܢܐ ܠܗ ܡܢ ܫܘܠܛܢܗ.
105 ܒܝܕܐ ܕܢܫܐ [58] ܕܡܝܘܬܘܬܐ ܡܢܦܩ ܠܘܩܒܠ :
ܒܫܡܐ [59] ܕܡܘܡܐ ܡܠܦ ܐܢܐ ܠܗ ܕܡܚܝܠ ܐܢܫ [60].
ܒܗܘ ܡܐ ܕܦܩܕ [61] ܕܐܬܡܟܝܢ ܠܗ [62] ܐܕܡ ܘܒܢ̈ܘܗܝ [63] :
ܒܗ ܓܠܝܢܐ ܐܫܠܝܪ ܡܪܘܬܗ ܡܢ ܡܢ̈ܬܐ.
ܒܡܘܬܐ [64] ܢܬܡܟܟ ܠܫܠܝܪ ܣܘ̈ܟܐ ܕܓܢܘܣܐ ܕܐܢ̈ܫܐ :
110 ܘܒܕ ܡܘܬܐ ܕܒܙܥ ܦܫܛܐ ܡܬܠܝܫ ܐܢܐ ܠܗ.
ܠܒܝܢ ܪ̈ܘܚܐ ܘܦܓܪܢܐ ܡܟܝܠ ܐܢܐ ܠܗ :
ܠܓܙܪ ܕܒܝܬܐ ܕܡܫܬܒܗܪ ܒܗ ܐܝܟ ܕܒܝܬܐ.
ܠܡ̈ܠܝܐ ܘܠܐܪ̈ܥܝܐ ܡܚܘܝܐ ܠܗ :
ܠܦܘܪܩܢ ܚܝܐ ܘܠܚܘܕܬܐ ܕܡܫܬܡܠܝܐ ܒܗ.
115 ܫܡܝܐ ܘܐܪܥܐ ˹ܠܗܘܢ ܡܕܝܐ˺ [65] ܫܘܕܪܐ ܒܚܘܪܐ :
ܘܒܫܡ ܒܫܡܐ ܡܫܬܒܚܐ ܠܗ ܠܥܡܘܕ، ܟܠܗ.

[42] CDE — ܠܘܩܒܠ AB — [43] ܐܝܟ ܕܒܡ CD — [44] ܐܫܝܐ D — [45] ˹˺ ܠܘܩܒܠ E — [46] ܐܝܟ ܕܒܡ

With (these) arguments he also disputes with me as with Adam:
'You are an adamite, dust that the river of my strategems has overwhelmed'!
85 Why are you proud over the words that have come to pass in your regard?
Do not boast about what is not yours, because you are earthly!
The hater of our race looks at me as (something) lowly,
but does not discern the power which clothed me from the womb.
Hidden from him is the reason for my coming to men;
90 and he does not know of that (new) fashioning[10] that will come to be through [me.
Also in silence I conceal my majesty from him,
until he accomplishes his great treachery by (imposing) death upon me.
Now in a (counter) suit, I will show him from laws
that he unjustly calumniates me with mortality[11].
95 If mortals succumbed to him because they sinned, —
then I who am clean of the scars (of sin) — why does he pronounce judgment [against me?
If Adam succumbed and was taken as a hostage because he listened to his advice, —
(then why) me whom he has not prevailed over for even a second[12] — why [does he pronounce judgment against me?
Therefore, it is evident that he wrongfully assails me in (his) rashness
100 and unjustly wields his sceptre over mortals.
And even though it is evident that I am free from his slavery,
I accept willingly death (from) his treachery.
With death he threatens and (tries to) terrify me as (other) mortals;
but through death, I will deprive him of his authority.
105 With the armor of mortal passions, he battles against me;
(but) by my own personal suffering, I will teach him that his armor is weak.
In that (very) way that he thinks that there have been given to him (as hostages) [Adam and his sons,
I will cancel the bond of his lordship over mortals.
By death, he sealed the bond of mankind's debts;
110 and through death upon a gibbet, I will tear it up.
In the sight of spiritual and corporeal beings, I will void
that sentence of condemnation about which he boasts as a conquerer.
To heavenly and earthly ones, I will show
the redemption of life and the renewal that will be fulfilled in me.
115 Heaven and earth I call upon (as) reliable witnesses;
and with the name of the hidden One, I will seal the promise (that I have made) [in words.

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[10] Perhaps an allusion to Narsai' and Theodore's doctrine on 'The Two States or Ages'. Cf. II, n. 39.

[11] For a similar passage in Theodore, cf. *Hom. Catech.* 12 (T, pp. 335 and 337).

[12] Lit., 'for (the length of) a wink (of the eye)'.

CD — [47] ܕܗܘܐ D — [48] ܒܡܚܝܠ BCDE — [49]⌜⌝ 2 vv. om. C — [50] ܢܟܠܬ BCD; ܠܢܟܠܬ E — [51] om. sey. BD — [52] om. sey. CE — [53] ܟܠܐ CDE — [54] ܥܒܝܕܗ BC — [55] om. D — [56] ܫܘܥܒܕܐ E — [57] om. sey. D — [58] om. sey. C — [59] c. sey. BCDE — [60] ܫܠܛܗ D — [61] ܕܦܪܩ BCDE — [62] ܒܗ D — [63] ܒܡܘܬܗ D — [64] ܒܡܘܬܐ D

ܬ̈ܠܡܝܕܐ ܘܫܪܒܐ ܗܘܘ ܡܬ̈ܓܒܝܐ ܒܝܬ ܠܝ ܠܚܒܫܐ :
ܕܕܠܐ ܚܘ̈ܒܐ 68 ܡܬܚܒܫܝܢ ˹ܕܝܢܐ ܘܦܣܩܐ ܠܚܘܒܬܐ˺ 67.
ܘܐܦ ܗܘ ܟܠ ܐܝܟ ܒܥܠܐ ܘܡܪܗܐ ܠܕܝܢܐ :
120 ܕܘܢܘ ܒܐܢܐܝܬ ܘܐܟܣܘܗ ܒܥܠܗ 68 ܘܦܪܣܘܗ ܢܒܠܗ 69.
ܗܐ ܡܩܒܠܢܐ ܠܒܪ ܕܝܢܐ ܕܒܥܠܘܬܗ :
ܘܡܚܘܝܢܐ ܕܠܐ ܒܦܠܛܪܐ ܢܦܫܗ ܡܚܘܬܐ.
ܗܐ ܢܦܫ ܐܢܐ ܠܚܘܡܣܐ ܕܥܘܠ ܐܝܟ ܕܠܒܥܠܐ 70 :
ܘܥܠܠܐܝܬ ܫܒܘܪܐ ܠܗ ܠܥܒܕܐ ܕܪܚܡܬܝ.
125 ܗܐ ܡܩܒܠܢܐ ܠܦܩܕܢܐ 71 ܕܐܪ̈ܙܐ 72 ܕܪܥܡܘ 73 ܒܐ̈ܢܫܐ :
ܘܦܪܥܢܐ ܠܗ ܐܓܪܐ ܠܗܘܢ ܕܒܗܬ ܡܛܠܬܝ.
ܒܝܕ ܗܘܦܟܢܐ ܡܚܘܝܢܐ ܠܗ̇ ܠܗ̇، ܡܚܘܬܐ :
ܕܢܚܬ ܘܣܠܩ ܘܐܟܪܙ ܪܚܡܬܝ، ܐܪܙܢܐܝܬ.
ܒܐ̈ܪܙܐ ܒܠܒܗ ܢܘܢܐ ܠܗܘܢ ܘܡܚܘܬ ˹ܒܪ ܠܐ ܡܚܘܬ˺ 74 :
130 ܠܝ 75 ܒܗܘܦܟܢܐ ܒܠܚܘܕ 76 ܡܚܘܬܐ ܘܠܐ ܡܣܒܠ ܠܝ.
ܢܦܩܘܢ ܡܚܒܠ ܬܪ̈ܥܐ ܕܥܘܠ ܪܫܝܐ ܘܡܘܕܐ 77 :
ܕܐܒܘܠ ܐܦܘ 78 ܫܒܝܬܗ 79 ܕܐܕܡ ܡܢ ܚܛܝܐ.
ܐܚܘܬ ܒܕܡܐ ܕܕܝܢܐ ܚܕܬܐ ܕܡܘܕܐ :
ܘܐܪܫܐ ܚܘ̈ܒܐ ܕܢܒܥ ܡܚܘܬܐ ܒܓܘܒܐ ܕܥܘܠ.
135 ܒܕܡܐ ܚܬܝܢܐ ܘܡܚܘܬܢܐ ܦܘܪܩܢ ܐܢܫܐ :
ܕܡܚܘܬܐ ܗܘ ܦܘܕܐ ܕܡܚܙܪ ܠܗ̇ ܠܕܝܬܩܐ.
ܥܠ ܪܫ ܡܫܟܐ ܚܬܝܢܐ ܠܗ̇ 80 ܒܕܡܐ ܕܡܘܕܐ :
ܘܡܬܠܝܢܐ ܫܛܪ ܚܘ̈ܒܐ ܕܝܗܒ ܠܫܠܝܛܐ 81.

ܢܚܬ ܓܫܡܐ ܒܠ ܘܚܒܪ 82 ܒܥܘܠ ܝܗܒ ܡܚܘܬܐ 83 :
140 ܘܐܩܝܡ ܐܢܘܢ ܚܠ ܚܘܬܐ ܠܓ̈ܢܣܐ ܡܝ̈ܬܐ.
ܒܡܥܒܕܐ ܚܝܐ ܐܝܟ ܐܢܘܢ ܠܕܠܐ ܢ̈ܦܫܢ 84 :
˹ܘܪܫܘ ܙܕܩ˺ 85 ܐ̈ܠܦܐ ܕܡܝ̈ܬܐ 86 ܠܘܒܕܢܐ ܕܚܝ̈ܐ.
ܒܘܡܐ 87 ܕܫܬܩܐ ܡܟܐ ܚܝܒܘܬܐ ܒܚܘܡܬܐ ܡܚܝܐ :
ܘܐܚܕܗ ܠܚܘܝܐ ܒܦܠܓܐ ܚܕܬܐ ܕܦܘܝ 88 ܡܝ̈ܬܐ.
145 ܗܒܠ ܫܡܝܬܐ ܕܒܢܝ ܐܕܡ ܕܢܗܒ ܠܗ ܒܫܒܐ :
ܒܗ ܫܒܒܘܬ ܠܒܢܝ ܚܐܪ̈ܐ ܒܚܕܝܢ ܡܫܝܚܐ.

65 ˹˺ ܠܝ ܘܪܐ ܐܢܐ CDE — 66 ܕܝܢܐ D — 67 ܚܘܒܐ ܠܚܘܒܬܐ ܕܝܢܐ D — 68 ܢܒܠܗ C; ܘܐܦܩܗ E — 69 ܒܥܠܗ C — 70 ܕܚܘܣܢܐ C — 71 om. sey. C — 72 ܘܐܪ̈ܙܐ BCD; om. sey. C; ܘܠܦܩܘܕܢܐ ܐܪ̈ܙܐ E — 73 ܕܠܘܬ E — 74 ˹˺ ܡܛܠܬܝ، E — 75 ܘܠܐ E — 76 ܒܠܒ BCDE — 77 ܡܘܕܐ BCDE — 78 ܐܦܘ

Rational and mute beings have become mediators between me and the evil one,
(testifying) that, without (any) debts (on my part), he is provoking a judgment
[and is attempting (to bring about my) death.
And if he is acting wrongly as one iniquitous and thirsting after blood,
120 judge justly and rebuke his iniquity and expose his deceit.
Behold! I will accept (his) sentence of unjust condemnation
and show that (it is) not by necessity (that) death has prevailed over me.
Behold! I will descend to the depth of Sheol as into the sea
and swiftly proclaim the name of my victory.
125 Behold! I will fulfill the types of the mysteries which the just have delineated
and requite Jonah who died because of me.
In reality I will accomplish this descent,
(showing) that he descended and ascended and proclaimed my victory in mystery.
In mystery, a fish swallowed Jonah; and he died while not dying.
130 For me, in reality, death will swallow me, but will not corrupt me.
Let therefore the Gates of Sheol rise up[13] before me,
so that I may enter (and) lead the captivity of Adam (away) from the strong one!
I will descend in the blood of my own New Testament
and redeem the prisoners whom death has confined within the pit of Sheol.
135 With my blood I (will) write out and seal the redemption of men,
because death is the witness who ratifies (my) Testament.
Upon the gibbet I (will) write it out in my own blood
and tear up the bond for the debtors who succumbed to sin".

Jesus' Descent into Sheol

The vivifier of all descended and bathed in Sheol, a dead sea,
140 and conferred a power of vitality to the dead waters.
With a gentle breeze, he stirred those who were senseless;
and thousands of the dead began to proceed to the rendezvous of life.
By a silent vibration, the mighty one called upon insatiable Death;
and terror seized him (when he heard) about the new report of the restitution
[of the dead.
145 "Give me the captive sons of Adam whom the evil one gave you!
You have enslaved long enough the free-born sons under your harsh yoke".

[13] Lit., 'let the gates raise (their) head'.

E — [79] ܥܒܕܬܐ C — [80] ܠܗ C — [81] ܟܣܝܦܘܬܐ E — [82] CDE — ܘܡܚܒܪ AB — [83] ܕܡܚܝܢܬܐ E — [84] ܙܟܝܬܐ CDE — [85-] ܘܡܥܪ ܕܕܝܢ CD; ܘܡܥܪ ܕܕܝܢ E. CDE understands ܐܠܦܐ as fem. — [86] ܕܡܚܝܢ E — [87] c. sey. CD — [88] BCDE — c. sey. A

ܐܦ ܘܐܬܟܠܗܝ، ܒܡܘܬܐ ܓܢܘܢܐ ܕܟܠ ܦܬܓܡܘܗܝ :
ܘܐܦ ܠܐܘܪܚܗ 89 ܫܒܝܠܐ ܕܐܢܫܐ ܗܘ ܠܐ ܢܛܪܐ.
ܢܦܩܘ ܐܣܝܪܐ ܡܢ ܓܘ ܓܘܒܐ ܕܠܐ ܚܘܬܐ :
150 ܘܐܬܒܪܘ ܣܒܪܐ ܕܢܫܬ ܡܘܬܐ ܠܕܠܐ ܣܒܪܐ.
ܣܒܪܬܐ ܚܕܬܐ ܐܝܬܘܗ ܡܘܬܐ ܠܢܦܫܐ ܘܡܘܬܐ 90 :
ܘܛܠܒܘ ܣܢܐ 'ܠܡܠܐ ܚܕܬܐ' 91 ܕܡܠܠ ܡܘܬܐ.
ܗܘܘ ܐܝܟܢܘܗܝ، 92 ܡܒܣܪܐ 93 ܕܚܝܐ ܠܡܘܬܐ 94 ܡܒܣܪܐ :
ܘܐܫܟܚܘ ܓܒܐ ܕܡܠ ܦܘܪܩܢܐ ܒܐܪܝܢ ܟܠܗ.
155 ܠܡܠ ܒܝܬܐ ܡܬܚܙܝܢ ܗܘܘ ܡܘܬܐ 95 ܕܒܘܠܐ :
ܗܘ ܚܝܢ ܗܘܘ ܚܕܬ ܦܓܪܐ ܘܦܘܪܩܢ 96 ܢܦܫܐ.
ܡܘܬܐ ܠܡܘܬܐ ܡܫܬܒܩܝܢ ܗܘܘ ܚܕܬܐ ܕܗܘܬ :
ܐܝܟ ܢܣܒܘ ܡܘܬܐ ܠܡܘܬܐ ܘܢܣܒ ܡܘܬܐ.
ܬܗܪܐ ܪܒܐ ܡܬܚܙܐ ܗܘܐ ܒܐܪܥܐ ܕܝܗܘܕ :
160 ܗܘ ܦܓܪ ܗܘܐ ܡܘܬܐ ܒܚܝܐ ܕܢܕܒ ܗܘܐ ܠܗ.
ܠܘ ܒܢܝܐ ܕܡܘܬܘ ܡܢ ܢܦܩܘ ܚܝܘ ܒܝܠܕܐ :
ܕܟܠܗ ܠܐܢܫܘܗܝ، ܘܠܒܪ 97 ܓܘܫܡܗ 98 ܡܫܬܘܕܒ ܗܘܐ.
ܠܐ ܓܝܪ ܢܣܒ ܡܢ ܡܕܡܢܐ ܕܪܚܡܝܢ ܗܘܘ :
ܕܕܠܡܐ ܬܕܟܠ ܒܝܢܐ ܕܡܪܐ ܠܡܪܕܘܬ ܡܫܡܫܬܐ.
165 ܡܢܗ ܕܕܪܐ ܕܡܫܚܝܢ ܗܘܘ ܒܗ ܒܢܝܐ ܕܐܬܝ :
ܡܢܗ ܐܘܚܕ ܕܢܗܘܘܢ ܣܗܕܐ ܕܒܪܘܪܘܬܗ.

ܐܘ 99 ܓܒܪܐ ܕܚܝܬ ܠܚܘܒ ܒܐܘܪܚܐ ܕܟܠܗ :
ܕܦܩܕܗ 100 ܠܐܘܪܚܐ ܕܡܕܝܢܬ ܐܢܫܐ 'ܡܢ ܒܝܬ' 101 ܡܘܬܐ.
ܐܘ 102 ܠܡܒܪܐ ܕܟܠܗ ܡܘܬܐ ܘܠܐ ܐܬܚܫܒ :
170 ܐܘ ܦܓܪܐ ܕܠܐ ܐܬܦܪܩ ܪܘܒܒ ܦܓܪܗ.
ܐܘ ܐܬܠܝܛܐ 103 ܕܐܝܟ ܕܪܐ ܒܢ ܚܫܝܐ :
ܣܒܪ ܗܘܐ 104 ܕܢܦܠ ܘܗܦܟ ܦܫܩܗ ܘܐܘܚܕ ܓܘܫܡܗ 105.
ܢܦܠ ܐܝܟ ܕܓܒܐ ܒܦܓܪܐ ܘܢܦܫܐ ܠܦܘܬ 106 ܚܝܐ :
ܘܩܡ ܘܐܬܚܙܝ ܘܐܘܚܕ ܦܓܪܐ ܘܚܝܪ ܢܦܫܐ.
175 ܒܗܕܐ ܬܘܒ، ܐܝܟ ܕܪܐ ܒܢ ܚܫܝܐ :
ܕܒܡܘܬܗ ܚܝܪ ܓܘܫܡܗ ܡܢ ܒܕܘܬܐ.
ܒܡܘܬܐ 107 ܢܦܫܗ ܠܢܦܫ ܟܠܐ ܓܒܪܐ ܠܟܠܐ :
ܒܗܘ ܡܢܐ ܕܗܒܪ ܕܚܝܒ 108 ܐܢܫܐ ܒܗ ܐܫܬܦܠ.
ܒܡܘܬܐ ܟܠܗ 109 ܠܗ ܣܦܪ ܒܒܕܘܬܐ ܐܝܟ ܘܒܢܘܗܝ :
180 ܘܒܢ ܡܘܬܐ ܚܝܪ ܐܝܟ ܠܐܝܟ ܘܠܒܢܘܗܝ.

The Raising of The Dead

The tyrant Death trembled and was dismayed at the sound of his words;
and, although unwillingly, he brought forth the captivity of men to meet him.
The prisoners came forth from within the pit of lifelessness
150 and proclaimed the hope of the resurrection of the dead to those without hope.
New tidings the dead brought to (those) living and dead;
but the living rejected the new message which the dead spoke.
The buried who came to life became its envoys to the buried dead,
and announced the news about the word of redemption in the ears of everyone.
155 At the voice of the departed were raised the dead of iniquity,
while they were seeing the renewal of the body and the redemption of the soul.
The dead to the dead were recounting the new (event) that had come to pass
of how a dead (man) prevailed over death and raised the dead.
(This) great marvel was being spoken of in the land of Judea,
160 when(ever) a dead (man) would chance upon a living one whom he used to [know.
(It was) not the departed who died a long time ago (who) came to life by the cross,
because each one was recognizing his brother and kinsman.
For he did not raise (those) of former times who were (far) removed.
lest the eye of flesh might deny the testimony of truth.
165 From the (same) generation of those who used to live in this present life.
some of them he raised to be witnesses of his proclamation.

Hail to The Risen Conqueror

Hail to the mighty one who descended to Sheol by (that) way that everyone (has),
because he opened the way for man's journey from the household of death!
Hail to the buried one whom death devoured but (who) has not been corrupted!
170 Hail to the corporeal one whose bodily structure has not decomposed!
Hail to the athlete who engaged in a contest with the strong one!
(The strong one) had thought that he had fallen; but he, in turn, overthrew him [and raised up his race!
He fell as he wanted in body and soul, as befitted those guilty;
but he rose and was raised (to life) and raised the body and freed the soul.
175 With this intent, he engaged in a contest with the strong one,
that, by his victory, he might free his race from bondage.
By death, the vivifier of the universe subdued the subduer of the universe.
In that (very way) that he thought that he prevailed over men, he was humbled.
By death, Adam and his sons wrote out a bond of slavery;
180 and through death, the (Second) Adam freed Adam and his sons.

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[89] ܠܥܒܕܗ D — [90] om. ܘ E — [91⌐¬] c. sey. CE — [92] ܐܣܝܪ̈ܐ E — [93] ܒܫܢ̈ܬܐ E — [94] ܠܫ̈ܢܐ B — [95] ܒܣܘܪܬܐ D — [96] ܘܦܣܩ CDE — [97] ܘܠܒܢ̈ܝ D — [98] ܘܠܓܒܗ C — [99] ܐܦܘ C — [100] ܘܦܣܘܣܗ̇ CDE — [101] ܕܠܒܫܬ CDE — [102] ܐܘ ܕܠܒܘܫ̈ܐ C — [103] ܠܐܬܐ ܠܦܠܐ E — [104] ܘܐܣܬܪ CDE — [105] ܠܓܢܣܗ C — [106] ܐܝܟ BD — [107] ܒܡܘܬܗ CDE — [108] ܚܐܒ E — [109] ܟܬܒܘ E

ܡܛܠ ܡܘܬܐ ܐܕܡ ܕܬܪܝ ܡܛܠ ܐܕܡ :
ܘܩܡ ܒܪ ܐܕܡ ܘܐܚܝ ܠܐܕܡ ܘܠܝܠ̈ܕܬܗ.
ܡܛܠ ܦܓܪܐ ܕܡܪܒܒ ܗܘܐ ܒܚ̈ܛܗܝ ܪܘܚܐ :
ܘܩܡ ܘܐܬܚܝ ܒܚܝܠ ܐܘܡܢܐ ܕܦܛܪܗ[110] ܘܚܝܗ.

185 ܒܢܘܚܡ ܦܓܪܗ ܚܕܘ ܐܪ̈ܥܢܐ[111] ܘܫܡ̈ܝܢܐ :
ܘܐܦܝܣ ܐܢܘܢ ܕܟܡܝܪܝܢ ܗܘܘ ܡܛܠ ܡܘܬܗ.
ܚܕܘ ܪ̈ܘܚܢܐ ܕܙܟܐ ܒܡܘܬܗ ܠܡܘܬܐ ܡܚܒܠܐ :
ܘܢܣܒܘ ܐܝܣܘ ܦܓܪܗ ܒܡܒܪܐ ܐܝܟ ܐܒܐ.
ܗܢܠ ܡܠܟܐ ܚܒܫ ܗܘܐ ܡܒܪܗ[112] ܠܫܡ̈ܝܢܐ :
190 ܘܡܗܠܠܝܢ ܗܘܘ ܥܠ ܕܒܛܠܬ ܠܢܦܫ ܡܘܬܐ.
ܫܘܒܚܐ ܡܒܘ ܠܗ ܒܕ ܦܠܚ ܗܘܐ ܡܢ ܓܘ ܡܒܪܐ :
ܒܪܝܟ ܕܒܡܘܬܗ ܩܛܠܗ ܠܡܘܬܐ ܕܩܛܠ ܐܢܫܐ.
ܒܡܫܝܢ ܗܘܘ ܛܒ ܥܠ ܒܘܕܗ ܐܝܟ ܕܥܠ ܡܠܟܐ :
ܘܐܠܦܘ ܐܢܘܢ ܠܒܢܝܐ ܦܐܝܐ ܒܢܘܡ ܢܘܚܡܗ.
195 ܒܕ ܚܙܪܐ ܗܘ ܐܢܘܢ ܠܫܡ̈ܝܢܐ :
ܕܢܠܦܘ ܐܢܘܢ ܥܠ ܚܕܘܬܐ ܕܗܘܬ ܒܐܬܪܘܗܝ.
ܚܙܬ ܕܬܗܪܐ ܚܙܘ[113] ܒܢ̈ܝܐ[114] ܠܐܪ̈ܥܢܐ :
ܠܡܫܐ ܦܐܝܐ ܕܠܒܝܫ ܦܓܪܐ ܒܢܘܡ ܢܘܚܡܐ.
ܒܕ ܦܐܝܘܬܐ ܕܠܡܫܝܚܗ ܐܠܦܘ[115] ܐܢܘܢ :
200 ܘܒܐܬܐ[116] ܕܫܡܝܐ ܙܕܩܘ[117] ܒܐܕܢܝܗܘܢ ܥܠ ܦܘܪܩܢܐ.
ܦܬܚܘ[118] ܬܪ̈ܥܝܢ ⌈ܐܡܪܝܢ ܠܪ̈ܫܐ ܫܡܝܐ ܒܡܠܟܘܬܐ⌉[119] :
⌈ܬܬܪ̈ܝܡܝܢ ܬܪ̈ܥܐ⌉[120] ܕܩܡ ܘܐܬܚܝܝ ܘܢܦܩܗ ܠܡܘܬܐ.
ܥܠܘ[121] ܒܐܦܝܐ ܡܢ ܩܘܡ ܡܒܪܐ ܒܪܝܐ ܒܫܡܝܐ :
ܘܦܬܚ[122] ܬܪܥܐ ܘܕܡ ⌈ܚܝ̈ܘܗܝ ܘܥܠܘ ܘܐܬܒܣܡܘ⌉[123].
205 ܠܗܝ ܒܗ ܢܘܠܗ ܚܝܪܐ ܠܐܦܝܐ ܕܠܒܝܫܐ[124] ܗܘܬ :
ܕܒܫܘܐ[125] ܗܘܬ ܠܗ ܠܪܒܐ ܠܡܘܬܐ ܕܢܪܝܡ ܒܐܦܝܐ.
ܕܗܘܐ ܢܘܚܡܐ ܕܒܫܘܐ[126] ܗܝܟ ܒܪܝܐ ܗܒܪܗ :
ܘܐܝܟ ܒܐܦܝܐ ܕܦܫܘܩܐ ܗܘܬ ܠܐ ܐܪܡܝܗ.
ܦܓܪܗ ܦܠܛ ܡܢ ܩܘܡ ܡܘܬܐ ܐܪܥܐ ܪܗܡܐ :
210 ܘܒܐܦܝܐ ܕܫܒܝܠܐ ܡܢܐ ܠܪ̈ܘܚܐ[127] ܕܢܝܚܘܬܗ.
ܠܐ ܒܫܘܐ ܗܘܬ ܠܗܘ ܦܘܪܩܢܐ ܕܚܣܡ ܦܓܪܗ[128] :
ܕܢܝܡ ܒܐܦܝܐ ܐܦ̈ܝ ܬܪܥܐ ܘܐܝܟ ܢܦܩ.

[110] ܕܒܬܪܗ B — [111] ܪ̈ܘܚܢܐ E — [112] ܦܓܪܗ D — [113] ܚܙܘ BD — [114] ܐܢܘܢ B — [115] ܐܠܦ CD — [116] ܕܒܐܬܐ D — [117] ܙܕܩ CD — [118] ܦܬܚ E — [119] ⌈⌉ ܠܪ̈ܫܐ ܐܡܪܝܢ ܒܡܠܟܘܬܐ ܠܚܝܠܐ B; ܚܝܠܐ

The mortal Second Adam died because of Adam;
and the son of Adam rose and gave life to Adam and his offspring.
There died the corporeal one who was structured with the timbers of the Spirit;
but he rose and was raised (to life) by the power of the (Divine) Artificer Who [pulled him down and built him up.

The Presence of Angels at Jesus' Grave

185 At the resurrection of his body, there rejoiced earthly and heavenly ones;
and he gladdened those who were sad because of his death.
The spiritual ones rejoiced because he had conquered, by his death, insatiable [Death;
and they descended (and) attended upon his body in the grave as a conquerer.
His grave was considered by the heavenly ones (to be) the King's temple;
190 and they were chanting a hymn of victory to the subduer of Death.
Praise they shouted (forth) to him while he was ascending out of the grave:
"Blessed is he who, by his death, has murdered death who had corrupted men"!
They were greatly saddened over his departure (from life) as (they would) over [a king;
but he clothed them (with) a radiant appearance on the day of his resurrection.
195 In white garments he showed the heavenly ones,
to teach them about the renewal which will come to be through him.
The vigilant ones (then) showed earthly beings the wondrous sight
(of) the radiant garment which bodies will put on the day of the resurrection.
Through the comeliness of their garments, they taught them;
200 and in a sign of peace, they sowed in their ears (their) message of redemption.
"Whom do you seek", (an angel) said to the women, "the living one among the [dead [14]?
Come! See that he has risen and been raised (to life) and has prevailed over [death"!
(The angels) rolled away the rock from the mouth of the grave by a hidden will (act);
and an entrance opened before their eyes, and they entered and examined (the [grave).
205 Why indeed did the vigilant ones take away the rock that had been sealed?
Because it was difficult for the conquerer of death to raise up the rock?
For behold! The resurrection which was exceedingly difficult he accomplished by [a will (act).
(Then) how (is it that) the rock which was easy (to remove) he did not raise?
His body he rescued from the mouth of death, a swift lion;
210 But for a lowly rock he called spiritual ones to raise it up!
It was not difficult for that command which raised his body
to lift up the rock before the entrance and then let him go forth.

[14] Cf. *Lk*. 24, 5.

ܐܡܪ ܠܢܦܫܐ ܒܡܬܢܝܬܐ C; ܘܐܡܪ ܠܢܦܫܐ ܒܡܬܢܝܬܐ ܣܓܝ DE — 120⌐¬ ܚܝܝܢ ܬܚܝܢ BCD; ܬܐܬܝܢ ܘܚܝܝ E. — 121 ܚܒܠ CD — 122 ܘܦܬܚܘ D — 123⌐¬ ܚܢܢܩܝܢ ܘܥܠܘ ܘܐܬܒܩܘ — 124 ܕܠܒܢܝܢܫܐ D — 125 ܘܫܠܡܐ CE; om. ܕ D — 126 ܕܫܘܒܚܗ B — 127 ܪܘܚܢܝܐ D — 128 ܒܡܬܢܝܬܐ B

ܟܠܗܝܢ ܚܝ̈ܠܐ ܕܦܓܪܢܝܐ ܫܠܡܘܗܝ 129 ܠܒܪܐܘܐ :
ܕܢܣܒܘܢ ܡܐܢܐ 130 ܘܡܐ̈ܢܝ ܦܓܪܐ 131 ܘܢܦܩܘܢ ܡܐܢܐ.
215 ܠܥܘܪܪ ܐܢܫܐ ܦܬܚܗ ܠܡܐܢܐ 132 ܡܕܡ ܚܕܬܐ :
ܕܠܐ ܢܬܦܠܓܘܢ ܥܠ ܢܘܚܡܗ ܕܕܠܡܐ ܠܐ ܡܢ.
ܕܡܢ ܫܘܪܝܐ 133 ܘܗܕܐ ܕܢܚܐ ܟܠܗ ܡܢ ܫܡܫܐ :
ܦܩܕ 134 ܪܗܛܐ ܕܒܪܘܬܗ ܕܠܐܪܒܥ 135 ܦܢܝ̈ܢ.
ܘܒܕ ܟܠ ܒܠܝܐ ܗܘ، ܡܢܚܬܗ 136 ܠܟܠܐ ܟܕ ܡܫܒ̈ܪܢܐ :
220 ܠܟܠܗܝܢ ܠܒܐ ܘܡܡܠ̈ܠܝ ܢܦܫܐ ܠܐ ܡܬܚܫܢܐ 137.
ܕܡܢ ܘܐܬܕܢܚ ܗܘܐ 138 ܬܫܘܒܚܬܐ 139 ܒܪܘܒܬ 140 ܚܝܠܗ :
ܕܢܛܠ ܛܘܒܝܢ ܘܫܪܐ ܦܓܪܐ ܕܡܝܘܬܘܬܐ.

ܡܢ ܠܬܠܬܐ ܘܠܐ ܐܬܕܒܠ ܥܡܘܕܝ̈، ܟܠܗ̈ܘܢ :
ܘܥܒܠ ܐܪܙܐ ܕܝܢ ܒܪ ܡܠܬ، ܒܒܪܝܬܐ ܕܢܘܢܐ.
225 ܬܠܬܐ ܡܫܡܗ̈ܢ ܗܘܐ 141 ܒܬܗܘܡܐ ܢܒܥܐ ܒܐܪܙܐ :
ܘܓܒܪܐ 142 ܐܪܙܐ 143 ܬܠܬܐ ܢܩܡ̈ܝܢ ܟܕ ܡܫܒ̈ܪܢܐ.
ܒܗܘܢ ܐܪܙܐ ܕܡܠܬ ܟܕ ܠܐ ܡܠܬ ܘܦܢܝܐ ܠܢܫ̈ܐ :
ܘܗܪܟܐ ܒܒܪܐ ܕܡܠܬ ܒܥܘܪܐ ܘܠܐ ܐܬܚܒܠ.
ܗܠܘ ܒܪ ܡܠܬ، ܡܢ ܒܗ ܡܬܐ ܐܝܟ ܡܬܐ ܕܢܫܬ :
230 ܘܡܢ ܬܫܘܒܚܬܐ ܕܒܗܘܬܐ ܘܫܢ̈ܝܐ ܘܦܘܩܢ ܒܒܪ̈ܝܬܐ.
ܒܗܕܐ ܬܘܒ، ܫܕܪܗ ܪܒܝܐ ܒܗܪ ܒܒܪ̈ܝܬܐ :
ܕܢܘܪ ܐܪܙܐ ܕܗܕܐ ܕܗܘܬ ܒܥܘܠܡ ܘܒܢ̈ܝܐ.
ܐܦ ܪܫܝܬܐ ܕܢܠܦ ܒܠܐ 144 ܡܠܬ ܟܠܗܝܢ ܒܠ 145 :
ܘܡܢ ܘܐܬܕܢܚ ܘܐܒܪܪ ܚܝ̈ܐ ܠܒܪܝܐ ܘܡܒ̈ܪܝܬܐ.

235 ܢܦܩ ܡܢ ܡܝܐ ܘܥܒܕ ܢܨܚܢܗ̇، ܐܝܟ ܣܗܕܘܬܐ :
ܕܫܠܝܛ ܡܚܒܠ ܠܡܝܘܬܘܬܐ ⌜ܘܠܒܫ ܫܘܒܚܐ.
ܬܪܬܝܢ ܓܪܡ 146 ܒܝܢܬܐ ܕܥܒܕ⌝ 147 ܐܝܟ ܡܕܘ̈ܟܐ 148 :
ܕܠܗ ܠܐ ܢܥܒܕ ܘܗܘܝܢ ܫܘܕܪܐ ܠܗܬ ܦܠܓܘ̈ܬܐ.
ܒܠܝܐ ܗܘܬ ܠܗ 149 ܦܠܓܘܬܐ ܕܟܝܢ ܡܚܘܒ :
240 ܕܡܣܒܢ ܠܗ ܒܡܐܒܠܘܢܐ ܠܡܫܚܬ ܣܦ̈ܗܘ.
ܒܝܢܬܐ ܕܥܒܕ ܦܘܫ ܢܒܠܐ ܕܪ̈ܚܡܘܗܝ :
ܕܐܡܪ ܐܪܦܘ ܢܦܫܐ ܒܡܢܝܐ ܒܒܢ̈ܝ ܦܓܪܗ.

129 ܫܠܡܘܗ̇ CDE — 130 ܡܐܢܗ DE — 131 ܦܓܪܗ DE — 132 c. sey. D — 133 ܫܘܪܝܐ ܗܘ DE — 134 ܘܦܩܕ CDE — 135 om. ܕ D — 136 ܡܫܚܬܗ B — 137 ܫܪܪܐ D — 138 ܒܗܘ E — 139 c. sey. D — 140 ܕܪܘܒܬ D — 141 ܡܢ E — 142 ܘܓܒܪܐ E — 143 c. sey. BCDE — 144 ܒܠ D — 145 ܒܠܐ D — 146 ܐܓܪܡ D — 147⌜⌝ om. ܕܥܒܕ . . . ܘܠܒܫ B — 148 BCDE — c. sey. A — 149 ܠܗ̇ E

For the eyes of corporeal ones they took away the rock,
so that they might see the grave and the body's clothing and take hope.
215 To assure men, he opened the grave in the presence of eye-witnesses,
so that they would not doubt about his resurrection (over) whether (or) not he [had risen.
That he rose is certain! And this is far more radiant than the sun!
The spread of his preaching testifies (to this) to the four quarters (of the world).
And even though his resurrection is revealed to the universe through deeds,
220 to the hard-hearted and blind of soul it is not visible.
That he rose and has been raised (to life) — behold! the manifestation (is seen) [in his majestic power
which has nullified error and loosened the bonds of mortality.

The Fulfillment of Jonah's Prophecy

He rose after three (days), and the promise that he spoke was not broken;
and he fulfilled the mystery which the son of Amittai [15] depicted in the belly of [the fish.
225 For three days, the prophet was in the depth in mystery;
and he accomplished (this) mystery in reality (by being) three days (in the grave).
In (regard to) Jonah, the mystery (was) that he died while not dying and he [returned to life;
and here the fact (is) that he truly died but was not corrupted.
The Son of Amittai ascended out of the depth of the sea, just as he descended;
230 and he depicted the manifestation of death and life and the return of the [Gentiles.
With this intent the (Divine) Will [16] sent (Jonah to search) after the Gentiles,
that he might depict the mystery of this that has come to be at the fulness [of the ages.
Also the first-fruits for the universe died for the sake of all,
and rose and was raised (to life) and proclaimed life to the (Jewish) People and [the Gentiles.

The Significance of The Folded Garments

235 He came forth from the grave and left his garments as testimony,
that he has henceforth put off mortality and put on glory.
Two things he signified by the garments that he left behind, (acting) as a wise [(man):
that to him they are useless and (that) they will be witnesses for the faithless.
The faithlessness of the sons of Jacob was revealed to him
240 (on how) they would cover over (with calumny) the bestowal of his (new) life.
By the garments which he left behind, he exposed their treacherous intentions,
(by showing) how his body snatchers neglected (his) garments in the grave.

[15] An allusion to Jonah. Cf. *Jonah* 1, 1.

[16] Cf. I, n. 27.

[17] Lit., 'the garment of the structure of deceit'.

ܒܡܘܪܐ ܘܟܠܗ، ܣܓܦ ܗܘܐ ܦܓܪܗ ܘܡܫܟ[150] ܒܗܝܪܘ :
ܘܠܫܘܠܛܢܗ، ܒܝܫܬܐ ܦܫܛ ܗܘܐ ܕܢܚܒܫܝܗ܀
245 ܐܢ ܕܝܢ ܒܚܒܫܗ،[151] ܐܝܟ ܒܙܘܥܐ ܠܒܢܝ ܡܠܟܐ :
ܐܝܟ ܦܪܘܩ[152] ܘܦܪܥ ܚܘܒܬܐ[153] ܒܒܗܠܘܬܐ܀
ܫܡܥܐ ܒܡܘܪܐ ܡܫܚ ܐܢܘܢ ܠܐܒ̈ܠ ܘܦܓܪܐ :
ܘܠܐ ܐܬܒܢܝܘ ܒܡܘܕܥܐ[154] ܚܠܦܐ ܕܢܘܚܡ ܦܓܪܗ܀
ܒܢܫܬܐ[155] ܕܒܥܦܐ ܢܒܘ ܕܢܘܦܘܢ[156] ܠܒܪܘܝܘܬܗ :
250 ܘܐܬܠܝܗ ܠܝܚܝܕܐ ܕܪܘܒܒ[157] ܢܒܠܐ ܘܠܢܘܩܪܘܗܝ،[158]܀
ܒܥܦܐ ܘܢܗܘܝ،[159] ܡܢ ܡܘܕܐ ܠܥܒܕܬ ܡܘܬܐ :
ܘܡܢ ܕܐܬܢܚܡ ܦܠܚܘ ܢܘܚܡܗ ܒܥܦܐ ܢܒܠܐ[160]܀

ܘܡܒܠܐ[161] ܢܒܒ ܒܥܦܐ ܢܒܠܐ ܠܡܘܬܐ ܚܠܦܐ :
ܒܪ ܡܬܡܠܠ ܐܝܟ ܒܘܪܐ ܒܦܘܡ ܫܬܝܩܐ[162]܀
255 ܒܐܦܐ ܘܡܒܪܐ ܘܐܦ ܬܪܥܐ[163] ܡܢܘ ܠܬܠܠܐ :
ܕܡܘܒܠ ܠܒܢܝܐ ܘܦܠܓ ܡܒܪܐ ܕܢܦܬ ܡܢܬܐ܀
ܘܐܢ ܫܬܝܩܐ ܘܕܠܐ ܦܘܡܐ ܡܢܘ ܕܒܡܘܬܗ :
ܒܦܠܓ ܡܕܡ ܢܒܠܗ ܕܒܥܦܐ ܘܠܐ ܡܬܗܡܢ܀
ܡܠܬܠܐ ܘܡܪܫܐ ʿܗܘܕܪܐ ܗܘܐ ܠܗʾ[164] ܠܘܬ ܦܠܓܡܐ :
260 ܘܐܪܡܝܘ ܐܢܐ ܒܕܬܘܐ ܕܡܘܬܗ ܘܣܥܘܗܝ܀
ʿܗܦܪܐ ܡܗܝܪܐʾ[165] ܚܝܠܐ[166] ܕܪܘܚܐ ܪܫܡ[167] ܕܡܘܬܗ[168] :
ܘܡܗܒ[169] ܬܚܘܬܐ ܬܐܦ ܬܪܥܐ ܕܦܘܩܗ ܠܬܪܝܢ܀
ܗܘ،[170] ܕܒܥܡܗ ܠܡܚܠ ܕܒܝܫܐ[171] ܕܢܘܗܪ ܚܡܐ :
ܘܠܐ ܬܘܒ ܢܦܠܐ ܒܕܡܐ ܕܓܠܝܐ[172] ܠܬܪܒܘܬܐ ܐܢܫܐ܀
265 ܐܦ[173] ܬܪܥܐ ܚܠܦ ܠܢܘܚܡܗ ܕܒܠ ܡܒܪܝܐ :
ܕܐܢ ܫܬܝܩܐ[174] ʿܚܠܦ ܗܘܐ ܘܐܬܚܙܝʾ[175] ܒܥܦܐ ܬܚܠܝܐ܀
ܢܟܪܐ ܕܪܘܚܢܐ ܚܒܠܐ ܗܘܬ ܦܪܘܫܘܬܐ :
ܘܐܪܝܡ ܫܒܝܠܐ ܘܓܒܝܐ ܠܚܝܘܬܐ ܣܠܩ ܪܒܝܐ܀
ܢܒܥܠܗ ܠܡܫܩܐ ܕܟܢܫ ܕܒܝܐ ܠܟܘ ܡܢ ܪܘܚܡܗ، :
270 ܘܐܪܝܡ ܐܝܕܗ ܕܢܦܫܬ ܫܒܝܠܗ[176] ܘܟܠܝܗ، ܢܘܒܗ܀
ܠܐ ܬܒܥ ܐܢܘܢ[177] ܚܪܬܐ ܕܡܘܬܗ ܐܝܟ ܢܝܚܐ :
ܕܠܐ ܦܐܝܐ ܗܘܬ ܠܓܒܝܐ ܐܢܫܐ[178] ܕܢܘܒܕ ܐܢܫܐ܀

[150] ܘܡܫܟ C — [151] ܒܚܒܫܗ، (sic) A — [152] ܦܪܘܩ E — [153] ܢܫܘܬܗ، E — [154] ܒܡܘܕܥܐ BCDE — [155] om. sey. D -- [156] ܕܢܒܥܦܘܢ D — [157] ܕܪܘܒܒ BCE; ܕܪܘܒܐ D — [158] ܘܠܡܫܘܪܝܘܗܝ BCD — [159] ܘܢܗܘܐ DE — [160] ܒܠܠܐ A corrected in marg. alt. manu. — [161] ܘܡܒܠܐ A ܕ seems added alt. manu. — [162] om. sey. C — [163] om. B; c. sey. D — [164] ܗܘܐ ܠܗ ܗܘܕܪܐ E — [165] c. sey. E — [166] ܒܚܝܠܐ BE

In myrhh and aloes his body was embalmed and laid carefully (in the grave);
and for those carrying him off it was easy to remove him in his garments.
245 If then they stole him as terror-stricken fugitives,
how (is it that) they took off and folded (his) garments in tranquility?
Blind jealousy has blinded the calumniators;
and they have not discerned the public witness of his bodily resurrection.
With garments of silver they wanted to cover over his proclamation (of a new life);
250 but he rent the garment, fashioned from deceit, and its fabrics.
With silver they had purchased him from Judas for the bondage of death;
and after he had risen, they denied his resurrection with treacherous silver.

Nature's Testimony Concerning The Resurrection

But what (can) treacherous silver do against evident truth,
when it is, as it were, heralded from the mouth of inanimate beings?
255 Rocks and graves and the (Temple) veil cried out to rational beings:
"Arise, slumberers, and receive the hope of life for the dead"!
And if inanimate and mute[18] beings have shouted his victory,
of no avail then is the treacherous silver and it is not to be believed!
Rational and dumb beings became his witnesses to the faithless,
260 and they have subscribed to the testament concerning his death and his life.
(As) a skillful scribe, the powerful Spirit sealed his victory
and demonstrated (this) by the veil which He rent in two.
He showed that He had left the Temple of Sacrificial Atonement for the (Jewish) [People
and (that) He no longer takes pleasure in the blood of heifers for the [reconciliation of men.
265 The veil revealed His rebuke for the insolent,
(in) that, if an inanimate being was struck and rent, how much more (will He [do this) to rational beings?
(Man's moral) discernment was deserving of wrathful scourgings;
but He raised a rod and struck a garment instead of the mind.
He put back the sword of condemnation out of mercy
270 and raised His hand to bring down His rod; but His love restrained Him.
He did not demand from them satisfaction for his death, as though (they were) [guilty,
because it did not befit the vivifier of men to destroy men.

[18] Lit., 'those without a mouth'.

— [167] ܥܡ D — [168] ܘܒܗܬܐ E — [169] om. ܘ D — [170] ܘܫܘܝ D — [171] om. sey. D — [172] om. sey. D — [173] ܒܐܦ̈ܝ CD — [174] c. sey. CE — [175] ⌜⌝ ܒܠܚܘܕ ܐܣܬܪܘܗܝ CE — [176] ܫܒܝܠܐ E — [177] ܐܝܟܐ D — [178] ܐܝܟ E

ܠܫܝܢܐ ܕܐܢܫܐ ܐܡܪ ܕܐܬܬܝ ܠܘ 179 ܠܐܟܣܢܝܐ :
ܘܫܪܪ ܐܚܝ ܠܒܢܝ ܡܠܘܗܝ, 180 ܒܝܕ ܦܘܚܪܢܐ 181.
275 ܡܢܬ ܡܛܠ ܟܠ ܘܐܚܝ ܠܟܠܐ ܐܝܟ ܕܐܫܬܘܕܝ, :
ܫܡܠܝ 183 ܘܓܡܪ ܦܣܘܩܝܬܐ ܕܠܐ ܟܠܐ.
ܡܢܬ ܒܢܫܗ ܐܕܡ ܕܐܬܪܝ ܠܦܘܬ ܡܫܢ̈ܝܬܐ 183 :
ܘܐܦ ܒܒܗ ܠܡܫܘܬܬܐ 184 ܘܐܚܝܗ̇ ܒܫܢ̈ܗ.
ܝܗܒ ܒܢܝܢܐ 185 ܕܗܝܡܠ ⸢ܦܪܘܗ ܘܫܬܪܘܗܝ,⸣ 186 ܒܢ̈ܫܐ :
280 ܘܫܠܠ ܘܒܢܝܗ̇, ܡܠܬܗ ܕܐܒܐ ܐܝܟ ܫܘܕܝܗ.
ܢܣܬ ܒܒܢܝܐ ܡܘܠ ܢܫ̈ܐ ܘܡܒܪ 187 ܒܫܘܠ :
ܘܐܫܘ ܒܒܗ ܕܢܝܐ ܕܐܢ̈ܫܐ ܠܫܢܐ ܚܕܬܐ.
ܬ݁ܪܒܗ ܠܥܘܪܐ ܕܒܢܝܐ ܡܘܬܐ 188 ܒܟ̈ܐܦ ܡܢ̈ܬܐ 189 :
ܘܪܕܫ ܐܘܪܚܐ ⸢ܠܡܫܘܬܬܐ ܠܘܬ ܣܘܦܬܐ.

285 ܐܪܝܡ ܩܠܗ⸣ 190 ܐܝܟ ܪܒ ܚܝܠܐ ܡܢ ܦܠܚ̈ܘܗܝ, :
ܕܢܦܩܘܢ ܘܐܬܠܒܒܘ ܐܢܫܐ 191 ܐܦܝܬܗ ܠܡܘܬܐ ܘܒܫܝܐ.
ܐܢܐ ܐܫܕܬ ܕܪܐ ܒܫܡܐ ܒܦܓܪܐ ܓܠܝܐ :
ܘܠܫܡܫܐ ܐܦܝܬ ܒܐܓܘܢܐ ܘܒܬ ܒܬܪܗ.
ܕܢܝܐ ܒܐܝܢܐ ܐܡܪܬ ܒܒܗ ܡܢ ܕܢܝܐ :
290 ܘܡܢ ܫܡܥܗ ܕܒܠܐܝܬ ܥܡܐ ܠܗ ܓܒܫ 192.
ܐܫܓܪܐ 193 ܕܒܠܐ ܐܝܟ ܫܘ, ⸢ܡܢ ܢܒܝ̈ܫܐ⸣ 194 :
ܕܠܐ ܡܫܬܡܥ ܗܘܐ ܒܐܪܥܝ ܐܢܐ ܕܫܡ̈ܥܐ ܒܫܪܐ.
ܘܡܢ 195 ܐܬܓܠܝܬ ܕܓܠܘܬܐ ܕܒܫܝܐ ܒܡܠܘܗܝ, :
ܓܒܪ ܗܘ 196 ܡܠܟܐ ܘܦܩܕ ܘܫܕܪܗ, ܠܐܟܣܢܝܐ.
295 ܘܡܒܠܠ 197 ܕܐܒܝܬ ܘܫܒ ܫܒܝܐ ܫܢܐܗ ܕܓܒܫ 198 :
ܡܫܘܬܦ ܐܢܐ ܒܗ 199 ܒܪܟܘܬ ܐܒܘܬ, ܐܦ ܠܒܢ̈ܬ,.
ܚܝܠܐ 200 ܕܢܫ̈ܐ ܠܐ ܡܫܘܬܐ ܝܗܒ 201 ܠܝ 202 ܪܘܚܐ :
ܘܒܗ 203 ܡܢܝ ܐܢܐ ܠܫܥܒܘܕܐ ܠܘܒܠ ܢܫ̈ܐ.
ܗܐ ܢܫܠ ܐܢܐ ܪܘܚܢܐ ܠܒܪܝܬܐ 204 :
300 ܠܒܥܘ ܡܫܘܬܐ ܘܐܦܪܩܘ ܘܐܒܘ ܪܘܚܢܝܬ.
ܓܒܪ ܕܢܝܐ ܕܒܘܬܐ ܫܒܬܘܢ ܘܐܬܡܥܒܕܬܘܢ :
ܬܘ ܫܒܘ ܡܢ ܥܓܠ ܫܘܒܚܘܢ ܘܦܘܫ ܚܝ̈ܐ
ܒܡܘܬܐ ܕܦܘܡܢ ܕܫܬܗ ܠܡܘܬܗ 205 ܕܢܒܠ ܐܢ̈ܫܐ :
ܘܒܥܝ ܐܒܘܬ, ܫܒ ܘܐܬܦܪܩ ܪܫܐ ܕܐܪܐ.

179 CDE — ܘܠܐ AB — 180 ܩ̈ܠܐ E — 181 ܦܘܚܪܢܗ, D — 182 ܘܫܡܠ CE — 183 om. sey. C — 184 om. ܠ D — 185 ܒܒܢܝܐ (sic) B — 186⸢⸣ ܦܪܐ ܕܫܬܪܘܗܝ, D — 187 ܒܒܪ CD — 188 ܫܢܐܐ B

Mortality Crucified and Raised To Life

"For the life of men", he said "I have come — not for destruction"[19]!
And he confirmed his words through deeds.
275 He died for the sake of all and gave life to the universe, as he had promised.
He fulfilled and accomplished the (salvific) act (required) for all.
The Second Adam died in his nature as befitted mortals
and crucified with him mortality and gave it life by his life.
He gave (over) the edifice of his body's temple; and the evil ones pulled it down.
280 But the Word of the Father restored and built it according to His promise.
He descended according to (his) nature that begets passions and dwelt in Sheol
and brought up with him a catch of men to a new life.
He broke (through) the wall which death had built before the dead,
and opened a way for mortality to vitality.

Jesus' Victory Speech

285 He raised his voice as a captain before his soldiers:
"Rise and take courage! I have conquered death and the evil one!
I engaged in a hidden contest in (my) visible body
and conquered the strong one in (this) trial (of strength) and plundered his [wealth.
A just (law) suit I entered against him before the Judge,
290 and then condemned him because our race was unjustly captive to him.
The bond of (Adam's) iniquity he brought forth (and) showed in accordance [with[20] the laws,
(but one) that had not been sealed with the signature of reliable witnesses.
And then there was revealed the lie that was hidden in his words.
The King Himself rebuked (him) and gave the order (to) cast him into exile.
295 And now therefore that I have conquered and the strong one, the enemy of our [race, has succumbed,
I make my companions also share in the greatness of my victory.
The power of immortal life the Spirit gave me;
and with it I (will) arm passibility against passions.
Behold! Spiritual armor is forged for carnal beings.
300 Put it on, O mortals, and battle and conquer spiritually!
Under a sentence of death you were condemned and given as hostages.
Come! Receive gratis the bond (containing) your debts and acquire life!
By my own death, I have crushed death who corrupted men;
and through my victory, there has been condemned and exposed the ruler of [the air".

[19] Cf. *Lk.* 9, 56.
[20] Lit., 'before'.

--- 189 BCDE — om. sey. A — 190⌜⌝ ܒܩܠܗ A; om. ܩܠܗ ... ܠܚܒܘܫܘܬܐ E — 191 ܕܐܢܐ DE — 192 ܠܓܢܣܐ C — 193 ܥܘܠܐ DE — 194⌜⌝ ܒܣܗܕܘܬܐ B — 195 ܘܒܕ BCDE — 196 ܒܗ BCDE — 197 om. ܘ D — 198 ܕܓܢܣܗ C — 199 BCDE — ܒܗ A — 200 ܒܚܝܠܐ B — 201 E corrected alt. manu. to ܕܝܗܒ — 202 ܒܝ E — 203 om. ܘ CE — 204 ܠܦܓܪܢܝܐ CD — 205 ܠܚܒܘܫܬܐ B

305 ܐܘ ܒܗܘܬܐ ܕܒܪ ܡܕܒܪܢܐ ܐܝܟ ܠܛܘܪܢܐ[206] :
ܐܘ ܠܡܦܠܬܐ[207] ܕܦܓܪܢܐ[208] ܕܢܦܠ ܘܐܩܝܡ.
ܢܦܠ ܡܘܬܐ ܗܘܐ ܒܩܢܝܐ ܕܦܓܪܐ ܪܘܚܢܐ[209] :
ܘܩܡܬ ܘܚܝܝܗ̇ ܒܝܕ ܡܠܬܐ ܕܐܡܪ ܗܘܐ ܒܗ.

ܡܢܗ ܕܢܦܠ ܬܚܬܝ ܡܘܬܐ ܚ̈ܝܐ ܡܘܬܐ :
310 ܘܐܝܟ ܕܦܪܥ ܥܠܝܢ ܚܘ̈ܒܐ ⌜ܘܚܪܪ ܐܢܘܢ⌝[210].
⌜ܕܡܢܗ ܡܘܬܐ⌝[211] ܕܡܝܬ ܒܚܝܐ ܘܩܡ ܒܬܪܐ :
ܕܟܠ[212] ܗܘ ܡܝܬܐ ܕܐܦ ܥܬܝܕܐ ܗܘܐ ܚܘܪܗ̇[213].
ܟܠܗ ܠܝ ܢܦܫܐ ܕܐܚܝܢܐ ܕܚܝܐ[214] ܠܡܘܟܠܗ :
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315 ܠܐܢܫܐ ܚܝܐ ܠܫܡ ܢܦܫܐ ܐܦ ܐܚܘܬܐ :
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ܐܝܟܘ[217] ܕܡܠܬܐ ܡܕܡ ܕܐܚܪܐ ܚܕ ܒܚܝܗ :
ܡܕܝܢ ܒܚܢ ܠܐ ܚܕ[218] ܒܚܡܬܐ ܒܡܘܬܐ ܕܡܬܗ[219].
ܐܝܟܘ[220] ܕܠܐ ܡܝܬ ⌜ܐܦ[221] ܐܬܚܝܢ ܒܚܢ ܥܕܠܝܐ⌝[222] :
320 ܡܕܝܢ ܕܟܠ ܘܩܪܝܒ ܩܕܡܐ ܕܡܝܬ ܡܢܬܐ.
ܐܢ ܠܚܝܐ ܠܐ ܫܘܟܢܐ ܓܠܐ ܗܘܐ ܡܘܬܐ :
ܐܝܟܢ ܟܕ ܚܕ ܒܗ ܒܚܝܗ ܐܘ ܒܚܝܢ.
ܐܢ ܒܚܝܗ ܓܡܪ ܠܡܘܬܐ[223] ܗܕܐ ܕܘܫܟܢܐ ܗܘ :
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325 ܘܗܐ ܠܝܬ ܡܕܡ ܕܠܐ[224] ܫܘܟܢܐ ܗܘ ܐܘ ܫܘܟܢܐ ܗܘ :
ܕܡܢܗ[225] ܚܐܫ ܘܡܢܗ ܡܘܬܐ ܕܠܐ ܫܘܠܡܐ[226].
ܐܢ ܚܝܕܐ[227] ܢܦܠ ܒܚܝܗ ܬܩܢܬ، ܡܘܬܐ :
ܡܕܝܢ ܦܪܩܗ̇ ܠܐܢܫܘܬܐ[228] ܕܫܒܩ ܐܬܬܗ.
ܘܐܝܟܘ ܕܢܦܠ ܐܝܟ ܡܠܬܗ ܠܗ ܐܝܟ ܕܠܝ :
330 ܟܕ ܐܩܝܡܗ ܡܢ ܡܦܠܬܗ ܘܝܗܒ ܠܗ ܚ̈ܝܐ.
ܕܗܘ ܠܩܘܡܗ ܢܩܝܡ ܢܦܠܐ ܗܕܐ ܒܩܘܡܐ ܗܘ :
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ܘܐܝܟܘ ܕܘܪܢܐ ܘܚܝܠܗ ܕܐܚܪܐ ܬܪܝܢ[230] ܡܦܠܬܗ :
ܗܐ ܐܬܚܝܬ ܕܗܟܢ ܡܬܚܝܬ، ܡܢ ܐܬܘܬܐ.
335 ܘܐܝܟܘ ܕܒܝܪ ܡܢ ܐܬܘܬܐ ܐܝܟ ܐܡܪܬ[231] :
ܠܐ ܢܩܝܬܘܢ[232] ܒܗ ܐܪܘܣ ܐܝܟ ܢܒܪܘܢܐ.

[206] c. sey. CD — [207] ܡܦܘܠܬܐ E — [208] c. sey. C — [209] ܒܘܪܢܐ CDE — [210]⌜⌝ ܐܝܟ ܚܒܝܫܐ D — [211]⌜⌝ ܡܘܬܐ] ܦܓܪܐ B; ܡܘܬܐ ܗܘܐ E — [212] om. ܕ E — [213] ܒܘܪܘܗܝ CE — [214] ܕܚܝܐ BD

305 Hail to the victory of (that one) who, when he was conquered, conquered the [tyrant!
Hail to the fall of the corporeal one who fell and raised up (mankind)!
There fell the mortal one, the temple of flesh whom the Spirit built;
but the (good) pleasure of the King Who was dwelling in him has renewed and [built him up.

Narsai's Rejection of His Adversaries' Position

Who is the one who fell under death, O lovers of death,
310 and who is the one who paid the debtors' bond and freed them?
Whose death is it who died in (his) nature and has truly risen?
Whose resurrection is it whose heralds were also inanimate beings?
Reveal to us the goal of your intentions, so that we may take aim against it!
Why do you want to call the dead one, 'the one who has conquered death'?
315 To which nature befit the Passion (and) also victory?
Reveal and signify to us as searchers after truths!
If the Word, the Offspring of the Father, has suffered in His Nature,
then our nature did not suffer with Him in the death of His Being!
If our lowly nature has not died and also been raised (to life),
320 then false and vain is the hope of life for the dead!
If an impassible Nature death was devouring,
how then did It suffer? In Its own Nature or in our nature?
If according to Its own Nature It experienced death, this is impious!
Did all of It then suffer or did It in part suffer and was tried?
325 But behold! There is nothing Impassible or passible,
which partly suffers and partly remains unchanged!
If the Only Begotten fell according to His Nature under death,
then He would interrupt the perpetuity (belonging to) name of His (Divine) [Essence.
And if He fell — according to your discourse, not according to ours —
330 who would raise Him from His fall and give Him life?
That this 'Fallen One' should raise Himself, this is perverse!
And that another should raise Him, then He is in need and also deficient!
And if the Spirit and the power of the Father righted His fall,
behold, it is apparent that He is far inferior to the (Divine) Essence!
335 And if He is less than the (Divine) Essence — it is not I (who) have said (this)! —
why do you find fault with Arius[21] as alien (to the faith)?

[21] Cf. II, n. 34.

— [215] ܕܙܕܩܐ CDE — [216] ܘܐܦ D — [217] ܘܐܝܢܗܘ D — [218] ܗܘܐ C — [219] ܕܠܗ E — [220] ܘܐܝܢܗܘ D — [221] ܘܐܦ D — [222]⌜⌝ ܚܣܢ ܥܒܝܕܐ ܐܦ ܐܬܚܣܢ E — [223] ܠܚܫܐ CD — [224] ܕܠܘ D — [225] om. ܕ C — [226] ܫܘܠܒܐ D — [227] ܠܚܫܢܐ C — [228] CDE — ܠܐ ܒܚܘܬܐ AB — [229]⌜⌝ ܐܬܚܘܬܗܝ D — [230] ܬܪܝܨܘ E — [231] ܐܡܪܬ ܐܢܐ BCDE — [232] ܢܝܚ ܠܢ E

ܡܛܠ ܗܘܐ ˹ܕܢܦܩܬܗ˺233 ܒܪܬܐ ܠܒܪ ܡܢ ܬܪ̈ܥܝܗ234 :
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ܐܘ ܗܒܢܐ ܗ̇ܝ، ܗܘܐ ܕܒܠܥܐ ܗ̇ܝ،235 ܠܡܐܟܠ ܗܘܐ :
340 ܒܥܘܠܐ ܠܗ ܒܠܒܠܐ236 ܠܡܫܬܥܒܕܘܬܐ237 ܕܥܦܪ ܬܘܒܢ.
ܠܟܘܢ ܗ̇ܘ ܐ̱ܡܪ238 ܕܣܥܪܘ ܗܘܐ ܠܝ239 ܠܐ ܡܪܝܐ :
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345 ܠܐ ܡܗܡܝܢ ܡܘܕܥܐ ܕܒܝܫܐ ܕܡܡܪܚܢܘܬܗܘܢ245 :
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ܠܐ ܪܕܝܢ ܒܐܘܪܚܐ ܕܬܘܥܝܬܐ ܒܬܪ248 ܠܓ̈ܒܪܐ :
350 ܘܠܐ ܚܝܝܢ ܒܥܡܠ ܕܐܦܐ ܕܚܨܦܘܬܐ.
ܠܐ ܡܬܚܫܚܝܢ ܠܗܝ ܡܢ ܒܠܐ ܠܘܬ ܡܚܒܒܐ :
ܘܠܐ ܡܬܟܬܫܝܢ ܠܗ̇، ܚܣܝܘܬܐ ܡܗܝܒܬ ܚ̈ܝܐ.
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ܒܪ251 ˹ܡܪ̈ܥܝܬܐ ܗ̇ܘ˺252 ܕܡܚܬ ܒܥܘܠܗ ܠܡܛܠ253 ܡܚܡܬܐ.
355 ܠܣܘܦܐ ܕܒܥܠܐ254 ܕܡܢ255 ܕܣܝܚܐ ܢܦܩ ܗܘܐ ܡܚܡܬܐ :
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ܗܘܘ257 ܕܒܒܪ258 ܡ̈ܪܒܢܐ ܬܠܬܐ ܒܪܡ259 ܒܢ̈ܬܐ :
ܘܗ̇ܘ ܐܬܚܫܡ ܒܬܠܬܐ ܘܢܚܫܡ ܒܡܗܘܢ260.
ܗܘܘ ܕܢܚܬ ܠܬܫܬ̈ܝܬܐ ܕܐܪܒܥܝܢ261 :
360 ܘܗܘܘ ܕܣܠܩ ܠܒܠ ܡܢ ܒܠܐ ܕܢܩܡ ܒܠܐ.
ܒܪܘܟ ܦܓܪܗ ܡܒܘ ܡܝ̈ܢܐ ܚ̈ܝܐ ܘܪܘܡܚܝܐ :
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ܘܐܒܕ، ܒܪܐ ܕܦܓܪܗ264 ܕܐܕܡ ܕܡܫܡܫܐ ܗܘܐ.
365 ܡܢܐ ܒܗ ܒܥܘܠ ܐܝܟ ܚܘܫܒܐ ܘܐܒ ܥܬܐܬܗ :
ܘܐܬܒܪ ܬܪ̈ܥܝܗ ܘܦܫܩ ܡܡܠܠܗ ܘܒܪܗ ܘܢܩܡ.

ܐܪܡܝܘ ܬܪ̈ܥܐ ܐ̈ܦܝ ܬܪ̈ܥܐ265 ܒܪ ܢܦܩ ܗܘܐ :
ܘܡܗܠܠܝܢ ܗܘܘ ܙ̈ܘܥܐ ܠܚܝܠ266 ܕܒܬܪܗ.

233˹˺ ܠܛܪܕܬܗ D — 234 ܬܪ̈ܥܝܗ D — 225 CDE — ܗ̇ܘ AB — 236 c. sey. C — 237 ܠܡܬܥܒܕܢܘܬܐ D — 238 ܐܡܪ ܐܢܐ B; ܐܡܪܬ CDE — 229 CD — ܠܝ ABE — 240 om. C — 241 ܘܠܟܘܢ D —

For this reason the Church has expelled him out of its doors,
  that he diminishes the Son and makes him inferior to His Begetter.
And if in this way this is iniquitous to speak in this way,
340 weave a crown for the blasphemer because he has expounded well!
"You", I say, "do this"! We cannot!
  There is a great chasm between us and you, and (it is) unbridgeable!
We do not give over to the heretics a rent garment
  and we do not pour new wine into wineskins of error!
345 We do not give our pure, holy faith
  to dumb dogs who do not perceive the power of the hidden (Divinity)!
We do not cast the pearls of our soul's confession
  before minds (that are) animal-like lovers of dung!
We do not travel along a trackless way with the erring
350 and we do not go forth on a false path of passibility!
We do not abase the One exalted above the universe to affliction
  and we do not kill that vitality (which) gives life!
It is the lowly nature (of man) that fell in Sheol under death;
  it is a son of mortals who died according to his nature for the abolition of [death!
355 Death had struck the (earthen) vessel, formed out of dust,
  which the Fashioner of the universe has refashioned in a spiritual way.
He is the one who dwelt three days with those deceased,
  and he was raised (to life) on the third (day) and has raised his race (to life).
He is the one who descended to the lowly things of earthly beings,
360 and he is the one who has ascended above the universe to raise up the universe.
Into his bodily structure, the insolent thrust nails and a spear;
  and by his renewal, he has cancelled the bond (incurred because) of its bodily [passions.
He descended unto the lion's den[22], (clad) in the armor of the Spirit,
  and snatched the prey of Adam's body which was torn to pieces.
365 He cried out in Sheol as a strong man; and its foundations shook;
  and he smashed its gates and broke its bars and plundered it and went forth.

The Angels Proclaim His Victory

The gates raised up (their) veil[23] as he was going forth;
  and the spiritual ones were singing praise to the power (that brought him) his [victory.

[22] Lit., 'to the lion to his den'.
[23] The sense here is not clear. It may refer to the veil of mystery that conceals Sheol.

242⌐¬ ܕܠܐ ܡܬܥܒܪܢܐ C — 243⌐¬ c. sey. B — 244 c. sey. B; ܠܓܒܐ CDE — 245 ܘܗܝܡܢܘܬܐ E — 246 ܐܝܬܘܬܐ CD — 247 ܠܟܠ D — 248 ܐܝܟ E — 249 om. D — 250 ܗܘܬܐ ܬܚܬܝ D — 251 ܡܝܬ D — 252⌐¬ ܡܚܘܬܐ ܗܘ B; ܡܚܬܬܐ C; ܡܚܘܬܐ D — 253 ܡܓܒܠ E — 254 ܠܓܒܠܬܐ B — 255 om. ܕ D — 256 ܘܐܩܝܡ BCDE — 257 BCDE — ܕܗܘܘ A — 258 ܕܗܘܐ E — 259 ܡܚܬ C — 260 ܠܡܩܡܘ D — 261 ܕܐܪܝܘܬܐ E — 262 ܠܐܪܝܐ D — 263 ܠܡܪܘܒܬܐ E — 264 ܕܓܒܪܗ C; ܕܓܢܒܪܘܬܗ D — 265 c. sey. D

ܫܡܝܐ ܘܐܪܥܐ ܦܩܕܐ ܗܘܘ ܠܗ ܠܘܬ [267] ܦܘܠܚܢܐ :
370 ܕܦܠܚܘ ܚܝ̈ܐ [268] ܥܡܗ [269] ܒܢܝ̈ܢܐ ܘܢܛܪܘܢ ܚܘ̈ܒܐ.
ܒܢ̈ܝܢ ܪܘܡܐ ܢܛܪܘ ܠܐܘܪܚܗ ܕܐܪܒܥܐ :
ܘܢܚܘ ܡܘܬܗ ܘܐܒܕܘ ܚܝ̈ܘܗܝ ܠܒܢ̈ܝܬܗ [270].
⌐ܗܒܪܐ [271] ܕܚܝ̈ܐ [272] ܐܝܬܘܗ ܒܪܐ ܠܒܢܝܬ ܡܠ̈ܘܬܐ :
ܕܡܘܡܘ [273] ܘܐܬܠܒܒܘ [274] ܒܦܪ̈ܘܫܐ ܒܟܘܠܠ [275] ܡܘܬܐ⌐ [276].
375 ܡܢܘ ܘܐܡܪܘ ܠܗ ܠܡܫܒܚܐ ܕܗܕܪܢܘܢ :
ܕܐܢܘ ܒܡܘܡܝܢ ܚܘܝܐ ܕܡܠܠ ܒܐܘܟܠܐ [277] ܕܦܐܪܐ.
ܬܘ [278] ܘܐܗܘܠܘ ܒܗ ܒܕ ܒܝܫܝܢ ܐܝܬܘܢ ܒܠ ܢܬ̈ܒܗ :
ܕܡܚܝܐ ܬܒܒܐ [279] ܕܦܩܘܕܘܗܝ ܚܝ̈ܐ ܠܐܝܠܢ ܡܘܬܐ.
ܒܕ ܦܠܓܬܐ ܡܠܠܘ ܒܒܗ ܒܕܒܘܬ ܫܒܫܘܢ :
380 ܕܦܓܪܐ ܕܒܠܒܬ [280] ܗܘܐ ܠܗ ܢܒܒܐ ⌐ܕܡܘܠܕ [281] ܚܝ̈ܐ⌐ [282].
ܦܝܢ ܒܗ ܐܟܠܐ [283] ܢܩܡ ܠܗ [284] ܐܘܟܠܐ ܪܘܚܢܐ :
ܘܦܝܢ ܕܚܝܝܢ ܡܘܠܕ ܚܝ̈ܐ ܪܕܬ ܚܠܘܬܐ.

ܢܕܘܢ [285] ܒܗܝܢ ܫܡܝܐ ܘܐܪܥܐ ܬ̈ܫܠܠܐ ܘܫܘ̈ܒܚܐ :
⌐ܕܕܒܝܚܐ ܕܦܓܪܢ⌐ [286] ܪܒܐ ܠܡܪܐ [287] ܒܗܝܢ ܒܪ̈ܝܬܗ [288].
385 ܚܕܐ ܪܥܝܬܐ ܦܪܒ ܒܗܝܢ ܠܐܠܗܘܬܐ :
ܘܡܗܒ ܠܝ ܒܐܝܕܗ ܐܝܬܐ ܕܥܝܢܐ ܘܚܕܬ [289] ܒܠܐ.
ܒܗܝܢ ܢܕܘܢ ܐܒܝܢܐ ܘܫܒ̈ܝܢܐ :
ܒܪܝܟ ܕܦܓܪܢ [290] ܚܘܝ ܚܘܒܗ ܠܘܬ ܬܘܩܢܗ [291] ✣

[266] ܚܝܠ E — [267] ܚܠܘܬ CDE — [268] om. sey. C — [269] ܥܡܗܘܢ E — [270] ܠܒܢܝ̈ܬܗܘܢ E — [271] ܗܒܪܬܐ BE — [272] ܕܚܝܘܬܐ B — [273] om. ܕ DE — [274] om. ܘ E — [275] ܒܟܘܠܠ (sic) A; ܕܟܘܠܠ B — [276⌐⌐] 2 vv. om. C — [277] ܒܐܘܟܠܗ D — [278] ܬܘ ܘ E — [279] ܢܒܒܐ C; ܢܒܒ D — [280] ܕܒܠܒܬܗ B; ܕܒܠܒ E — [281] om. ܕ D — [282⌐⌐] ܪܘܚܢܐ E — [283] ܐܘܟܠܐ D — [284] ܠܝ CDE — [285] BCDE — ܕܢܕܘܢ A — [286] ܦܓܪܢ [ܚܘܝ D; ܕܦܓܪܢ ܕܐܬܒܪܝ E — [287] ܠܡܠܟܐ E — [288] ܒܪܘܗܝ E — [289] ܘܚܕܬ B — [290] ܕܚܝܠܗ B — [291] om. sey. DE.

Heaven and earth became his spokemen[24] to the faithless.
370 "They have rejected life"! the deceased cried out and dumb beings have [confirmed (this).
The multitudes on high descended to honor the earthly one
and celebrated his death and proclaimed his life to his companions.
The hope of life the vigilant ones brought to the household of mortals:
"Arise and take courage, O earthly ones, in the abolition of death!
375 Cry out and say to the corrupter of your limbs:
'Where is your sting, O serpent who killed us in the eating of the fruit'?
Repeat (this) and mock him, as you laugh at his strategems!
What will you do because life has cut down the tree of death"?
Like Samson[25], they spoke with him in riddles,
380 (saying :) "The body which you had devoured has become a source that begets [life.
From within the eater there came forth to him spiritual food;
and from our dust that begets passions has emanated a sweetness".

A Concluding Exhortation

Let there rejoice with us heaven and earth, rational and dumb beings,
because the sacrifice of our body has reconciled the Lord with His creatures!
385 One first-fruit our race has offered to the Divinity;
and He has given us, through him, a sign of peace and the renewal of the [universe.
With us let earthly and heavenly beings confess:
"Blessed be He Who in our body has shown His love for those whom He has [fashioned"[26]!

[24] Lit., 'mouths'.
[25] A free rendition of *Judges* 14, 14.
[26] Lit., 'for His fashionings'.

V

ܡܐܡܪܐ ܕܥܠ ܝܘܡ ܒܐܕܪܐ ܕܫܘܠܡܐ

ܒܥܘܢܝܬܐ ⌐ܒܪܝܟ ܡܫܝܚܐ ܕܢܚܬ ܚܕܪܝܢ ܘܠܒܫ
ܘܫܠܡ ܕܢܒܪܟܟ ܒܗ ܫܡܗ⌐[1].

ܐܚܪܢ :

ܒܫܠܡܘܬ ܡܪܢ ܬܗܪܬ ܡܢܝ ܕܒܡܐ ܢܒ :
ܕܒܗ ܕܚܝܝܐ ܗܘ ܡܢܐ ܫܘܠܛܢܐ ܘܐܡܠܟ ܥܠ ܟܠ.
ܒܚܘܦܐ ܫܠܝܐ ܦܗܘ ܢܩܫܝܢ ܒܡܐ ܐܬܕܟܪܘ :
ܕܗܘܐ ܡܐܢܐ ܕܢܫܡ[2] ܩܕܡ ܠܒܢܝܢܬܐ.

5 ܒܡܫܘܬܦܘܬܐ ܡܠܝܬ ܢܫܐ ܒܒܢܬ[3] ܕܐܬܒܢܝܐ :
ܕܗܘܬ ܒܝ ܥܠ ܢܒܝܐ ܕܒܪܝܐ ܢܫܐ ܠܟܠܐ[4].
ܒܠܝܠܐ ܒܒܠܝܐ ܕܪܘܒܒ ܦܓܪ ܢܣܒܬ ܪܒܝ :
ܕܡܢܐ ܓܒܐ ܕܦܘܪܣܬܐ ܠܒܝܐ ܪܘܡܐ.
ܒܢܐ ܫܠܝܐ ܪܒܐ ܠܝ ܒܫܬܡܐ ܕܚܝ ܬܗܪܐ :

10 ܕܒܟܐ ܢܪܒܬ ܡܒܣܒܬܐ ܕܒܦܪܗ ܕܐܕܡ.
ܫܘܫܬܐ ܠܒܫܬ[5] ܡܠܝܐ[6] ܡܪܬ ܢܦܠܬܝ :
ܕܚܙܪ ܒܚܝܐ ܡܬܚܒܠܐ ܕܠܒܫ[7] ܫܘܒܚܐ.
ܡܕܪܐ ܪܦܝܐ ܡܬܪܐ[8] ܒܢܫܐ ܡܪܝ ܘܐܒܝܪܝ :
ܕܗܘܡ ܘܐܬܒܡܐ[9] ܒܒܪ ܕܚܝܐ ܕܡܠܐ ܠܪܘܡܐ.

15 ܦܪܘܫܘܬܐ ܕܒܝ ܓܒܪܬܝ ܐܝܟ ܕܠܚܪܫܐ :
ܕܗܘܡ[10] ܚܒܐ ܦܪܘܒ ܬܪܕܝܬܐ ܠܡܪܘܒ ܒܝܫܝ.
ܚܪܐ ܕܗܘܡܝ ܠܒܝ ܠܝ ܒܫܬܡܐ ܐܪܕܐܝܬ :
ܕܐܦ ܩܛܠܐ ܗܘ ܪܘܡܝܐ[11] ܠܚܬܢܐ ܕܪܘܡܐ.
ܪܒܝ ܓܠܒܝ ܕܬܠܝ ܚܙܝܟ ܠܟܦܝ ܪܘܡܐ :

20 ܘܚܘܪ ܒܪܘܡܐ ܕܦܬܚ ܬܪܒܘܗܝ ܠܡܠܟܐ ܕܪܘܡܐ[12].
ܠܟܠ[13] ܒܪܘܪܐ ܦܓܪܝܢܐ[14] ܢܕܘ ܚܘܩܒܝ :
ܕܦܟܐ ܒܪܘܚܐ ܘܡܚܘܝܐ ܠܝ[15] ܓܠܝܢ ܕܒܘܬܐ.

[1]⌐ ܒܪܘܟܐ ܡܫܝܚܐ ܕܒܝܘܡ ܫܘܠܡܗ : D; ܐܝܟܢ ܘܐܬܘܗܝ ܒܒܗ ܒܡܫܒܚܐ. — [2] BCDE — ܚܣ A — [3] ܒܒܢܬ D — [4] ܠܟܠܗ B — [5] ܠܒܫܬ C; ܡܠܝܬ D — [6] ܢܫܐ D — [7] ܕܠܒܫ D — [8] ܕܡܬܪܐ D — [9] om. ܘ C — [10] ܕܒܫܒܚ D — [11] ܪܘܡܝܐ D — [12] ܚܕܬܐ CDE — [13] BCDE

V

A HOMILY FOR THE FEAST DAY OF THE ASCENSION

Refrain: Blessed be the (divine good) pleasure which descended (to) free us and clothed us and ascended so that we might reign with His name[1].

My Brothers:

The Wonder Instilled By Jesus' Ascension

At our lowly clay I have marvelled (seeing) how much it has been exalted,
because, although dust, it has acquired authority and begun to reign over all.
In (our) lowly earthen vessel, my thoughts have become absorbed (seeing) how [much it has been raised (to honor),
because it has become a vessel that is greatly suited for things glorious.
5 (This) mortality, filled with passions I have sought to examine,
because it has suddenly become a spring that pours forth life to the universe.
In (its admiration over this) moulded clay of our bodily structure my mind has [worn me out,
because it has acquired wings (to) fly[2] towards heaven[3].
(My) lowly nature beckoned to me in silence: "See the wonder
10 of how much has been exalted the humble dust of Adam"!
Passibility, clothed with fear, called (and) exhorted me:
"Look at the corrupted nature that has put on glory"!
(My) soft clay, steeped in passions, called me and roused me:
"Rise and consider the son of dust who has reached heaven"!
15 (The power of) discernment within me chided me as if (I were) dumb:
"Rise, O guilty one! Make a confession (of faith) to the one who has exalted [your race"!
My own personal bent whispered to me in silence in a mysterious way:
"Even though (you have only) words, give (them) as a gift to the bridegroom on [high"!
My mind counselled me: "Fix your gaze on high
20 and look at the firmament which opens its gates to the King of Heaven"!
My thoughts were startled by the voice of the corporeal herald,
who cries out in the Spirit and shows me an image of (his) victory.

[1] D: "Blessed be the Messiah who on the day of his Ascension has made us ascend and be seated with him in heaven".

[2] Lit., 'wings of flight'.

[3] Lit., 'on high'. ܪܘܡܐ will occasionally be translated as 'heaven' where 'on high' would be a clumsy rendition in English.

— ܠܘܬ A — 14 ܪܘܚܢܝܐ D — 15 ܠܐ CD

ܠܨܦܪܐ ܚܕܬܐ ܕܕܢܚܐ ܚܕܬܐ ܫܒܚܬ :
ܕܡܬܪܓܡ ܠܗ [16] ܒܪܘܚ [17] ܓܠܝܢܐ ܠܥܡܠ ܫܢܝܢ.
25 ܠܬܪܒܝܬܐ ܕܣܗܪܐ ܒܫܢܝܐ ܚܕܬ ܕܒܚܝܡܝܢ :
ܘܡܫܬܐܠܝܢ ܗܘܘ ܥܠ ܦܘܢܝܐ ܕܡܠܟܘܬ ܡܠܟܐ [18].
ܒܢ̈ܝ ܦܠܓܝܢ ܒܥܘ ܚܕ ܡܠܟܐ ܕܢܫܐܠܘܢܝܗܝ :
ܕܒܐܝܢܐ ܐܘܪܚܐ ܡܣܬܐܢܬ [19] ܬܐܟܐ ܕܢܫܦܘܬܢ.
ܥܠ ܘܒܪܡ ܠܝ [20] ܐܢܘܢ ܕܪܘܒ ܡܠܟ ܡ̈ܠܟܝܢ :
30 ܘܝܗܒܬ ܐܓܪܬܐ ܠܙܪܥܗ ܕܐܒܪܗܡ ܐܝܟ ܕܐܫܬܘܕܝܬ.
ܙܒܢܐ ܡܗܝܪܐ ܚܙܐ ܬܕܡܘܪܬܐ ܕܥܒܕܝ ܠܒܪܐ :
ܘܟܠܐ ܐܢܘܢ ܡܢ ܫܘܐܠܐ ܒܨܪܝܢܐ.
ܒܨܪܝܢܐܝܬ ܫܐܠܘ ܫܪܒܐ ܥܠ ܡܠܟܘܬܐ :
ܘܡܚܘܝܢ ܥܠ ܦܪܫ ܐܢܘܢ ܠܡܫܝܚܘܬܐ.
35 ܠܐ ܕܝܠܟܘܢ ܗܘ ܠܡܕܒܪ ܐܝܟܢܐ ܕܢܫܠܡ ܐܬ̈ܝܐ :
ܠܐ ܬܫܬܐܠܘܢ [21] ܠܡܚܙܐ ܚܝܠܐ ܕܣܬܪܬܐ.
ܕܝܠܟܘܢ ܗܘܐ ܗܘ ܠܡܚܙܐ ܐܪܙܐ [22] ܕܒܪܘܬܐ :
ܘܬܗܘܘܢ ܣܗܕܐ ܕܐܪܥܢܐ [23] ܚܕܬܐ ܕܕܪܫܬ ܒܥܘܡܩ.
ܠܟܘܢ ܚܒܝܒܐ ܕܬܫܡܫܘܢܗ̇ ܒܐܪܙܝܢ ܐܪܙܐ :
40 ܠܬܫܡܫܬܐ ܕܬܫܒܘܚܬ ܒܪܡܙܐ ⸢ܠܒܢ̈ܘܗܝ ܕܐܕܡ⸣ [24].
ܠܟܘܢ ܓܠܝܐ ܐܝܟ ܐܬܓܠܝܐ ܠܐܒܪܗܡ ܩܕܝܡ :
ܕܬܦܘܢ ܒܡܠܟܐ ܠܐܣܝܘܬܐ ܕܒܝܬ ܐܒܪܗܡ.
ܠܟܘܢ ܡ̈ܠܟܐ ܐܢܐ ܐܝܢܐ ܕܡܘܠܝܐ ܢܫܡ ܥܠܡܐ :
ܠܡܐܚܕ ܕܐܪܐ ܥܡ ܚܘܒܐ ܕܥܒܕ ܐܒ̈ܗܐ.
45 ܒܟܘܢ ܐܝܟ ܢܘܗܪܐ ܕܢܦܩ ܐܢܐ ܠܗ ܠܥܡܡܐ ܕܛܘܥܝܢ :
ܘܡܡܠܠܝܢ ܒܫܡܗ ܐܢܐ ܠܗ ܠܥܠܡܐ ܡܫܒܚܐ.
ܒܟܘܢ ܓܠܐ ܐܢܐ ܬܫܒܘܚܬ ܒܟܠܗ ܕܦܪܘܩ ܒܥܢܐ :
ܘܦܩܕ ܐܢܐ ܠܗ ܠܡܫܬܐ ܩܘܫܬܐ ܕܪܘܡ ܒܟܘܢ.
ܠܟܘܢ ܦܩܕ ܐܢܐ ܐܝܟ ܡܫܝܚܘܬܐ ܘܕܡ ܫܪܪܐ :
50 ܕܝܬܗܘܢ ܐܢ̈ܫܐ ܠܡܫܬܘܕܝܘ ܕܐܫܟܚ [25] ܒܟܠܐ.
ܒܟܘܢ ܦܬܚ ܐܢܐ ܬܪܥܐ ܕܪܘܚܐ ܕܓܒܝܪ ܠܟܐ [26] :
ܘܦܘܩ ܗܟܢ ܡܢܝ [27] ܚܘܪܐ ܕܥܒ̈ܕܐ ܠܡܫܡܫܘܬܐ [28].
ܒܟܘܢ ܓܒܝܪ ܐܢܐ ܘܡܫܬܠܡܢܐ ܐܪ̈ܙܐ ܘܦܩܘ̈ܕܐ :
ܦܩܘܕ ܘܐܕܪܫܘ ܒܐ̈ܕܢ ܥܠܝܢ ܥܠ ܦܠ̈ܓܘܬܐ.
55 ܒܟܘܢ ܕܢܓܪ ܐܢܐ ܐܘܪܚܐ ܠܗܘܡܢܐ [29] ܠܐܪ̈ܡܝܐ :
ܫܘܐ ܐܢܘܢ ܥܠܝܠ ܬܘܩܢܐ ܕܠܐ ܡܬܚܫܠ.

Jesus' Discourse to His Disciples

The new scribe of the New Testament I heard,
interpreting according to the Spirit of revelation (what will be) the consummation [of our life.

25 The Twelve, (his) reliable witnesses, I saw gathered (about him),
and they were asking about the restoration of the Kingdom for the (Jewish) [People.

The royal servants gathered in the King's presence to ask him:
"At what time will you show the crown of your sovereign power?
Reveal and signify to us if the promise of your words is near (to fulfillment)
30 and (if) you will give a reward to the seed of Abram as you have promised"?
The skilled master saw (what was in) the mind of the childish of heart,
and prevented them from (continuing their) carnal questioning.
In a carnal way, the childish asked about the Kingdom;
and the all-wise one brought them to full growth.
35 "(It is) not yours[4] to know the time of the consummation of the ages!
Do not weary yourself (in your attempt) to search out the intent of things secret!
Your (task) is this: to complete the mystery of preaching!
And you shall be witnesses of the new way which I have opened up in my [person.

You I want to seal with your signature
40 the testament which I have written in blood for the sons of Adam.
You I send as messengers to the four quarters (of the earth)
to convert the Gentiles to kinship with the House of Abraham.
You I have clad with the armor of the all-prevailing Spirit
to engage in a contest with the strong one who has enslaved men.
45 By you as the light, I will banish the darkness of error;
and by your flames, I will enlighten the blind world.
By you, I will uncover the veil of iniquity which the evil one has spread
and rip asunder the hateful garment which he wove in Eden.
You I will set up as a mirror before viewers,
50 so that men might see their persons[5] which iniquity has made hateful.
By you, I will open the treasury of the all-enriching Spirit.
Go forth! Give gratis the freedom of life to mortality!
By you, I will complete and fulfill the mysteries and the types.
Explain and make clear for the ears of everyone the intent of the parables!
55 By you, I will open the way to heaven for earthly ones.
Show them the path to (this) incorruptible fashioning[6]!

[4] The first Syriac word for each of the next twelve distichs is the plural 'you'. This is a clear example of stylistic repetition in Narsai. Cf. the section on 'Narsai's Style' in the Introduction, p. 29. The present verse is a free rendition of *Acts* 1, 7.

[5] ܩܢܘܡܐ here seems to signify the personal substances of men. Cf. Introduction, n. 96.

[6] This seems to be an allusion to Narsai's and Theodore's doctrine on 'The Two States or Ages'. Cf. II, n. 39.

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16 ܠܗ C — 17 ܥܡ D — 18 ܪܘܚܐ BD — 19 ܒܚܘܣܝܬ BCDE — 20 BCDE — ܠ A — 21 ܐܬܬܣܝܡܘ B — 22 ܫܠܝܐ D — 23 ܒܐܘܪܚܐ C — 24⌈⌉ ܠܒܢ̈ܝ ܐܕܡ B — 25 ܘܡܫܝܚ D — 26 ܠܟܠܐ D — 27 ܐܪܥܐ D

ܒܗܘܢ ܓܠܐ ܐܝܟ ܐܝܟܐ ⸢ܕܒܝܬܐ ܡܫܝܚܐ⸣[30] ܘܢܗܪܐ ܡܫܒܚܐ :
ܒܗܘܢ ܐܚܘܐ ܕܠܐ ܢܬܚܙܘܢ[31] ܟܪܙ ܕܒܝܬܐ.

ܫ̇ܠܡ[32] ܪܒܐ ܠܘܬ ܬܠܡܝܕܘܗܝ ܠܡܫܚܐ ܕܦܐܝ :
60 ܘܫܪܝ ܕܢܕܪܐ ܒܐܘܪܚܐ ܚܕܬܐ ܕܠܐܦ̈ܝ ܪܘܡܐ.
ܠܒܪ ܝܒܫܐ ܕܡܫܕܪܘܗܝ ܒܦܘܡ ܐܢ̈ܫܐ :
ܘܡܫܟܠ ܒܒܪܐ ܕܡܒܘܪܬܐ ܕܢܠܦ ܟܠܐ.
ܫܡܠ ܠܒܘܬܐ ܠܟܝܢ ܪ̈ܘܚܢܐ ܘܦܓܪ̈ܢܝܐ :
ܘܢܣܒ ܢܦܫܗܘܢ، ܟ̈ܠܝܠܐ ܘܫܪܟܐ ܒܫܘܒܚܐ ܕܦܐܐ.
65 ܒܢܫܐ ܐ̈ܪܒܥܐ ܘܡܫ̈ܝܚܐ ܕܫܠܘܚܘܗܝ :
ܒܪ ܫܡܗ ܗܘܐ ܕܢܐܙܠ ܢܥܒܕ ܡܠܟܘܬ ܪܘܡܐ.
ܙܡܪܐ ܒܥܢܐ ܒܪ̈ܝ ܡܙܒܒܢܘܬܐ ܒܒܪ̈ܝܟ ܪܘܚܐ :
ܘܦܓܪ ܠܐܐܪ ܠܪܒܘܒ ܡܠܟܐ ܕܪܒܐ ܘܪܒ[33].
ܦܪܘܣ[34] ܒܬܪܟܐ ܒܢ̈ܝܐ ܕܢܗܘܪܐ ܒܠ ܡܙܒܒܢܘܬܐ :
70 ܘܢܬܒ ܡܠܟܐ ܘܫܡ ܠܗ̇ ܙܡܪܐ ⸢ܬܓܪܐ ܒܪܫܡܗ⸣[35].
ܒܪܢ ܡܠܟܘܗܝ ܡܠܟ̈ܐ ܘܫܪܟܐ ܬܫܒܚ ܡܙܒܒܢܘܬܐ[36] :
ܘܡܚܢܝܢ ܗܘܘ ܒܥܢܐ ܒܓܠܝܐ ܐܬܪܐ ܒܦܓܪܐ.
ܬܪܝ ܗܫܝܒܐ ܠܪ̈ܥܝܐ[37] ܕܪܘܚܐ[38] ܠܐܦ̈ܝ ܪܘܡܐ :
ܘܐܠܦ ܐܢܘܢ ܕܢܕܪܘܢ ܒܐܘܪܚܐ ܕܠܐ ܐܬܕܪܫܬ.
75 ܗܘܐ ܦܘܩܕܢܐ ܐܝܟ ܫܦܘܪܐ ܒܐ̈ܕܢܝ ܚ̈ܫܝܐ :
⸢ܕܦܬܚ ܬܪܥܐ⸣[39] ܕܢܥܘܠ ܡܠܟܐ ܕܐܬܐ ܒܫܘܒܚܐ.
ܐܪܝܡ ܙܡܪܐ ܠܐܦ̈ܝ ܬܪܥܐ ܚܕܬܐ ܕܡ̈ܪܝܐ :
ܘܦܬܚ ܬܪܥܐ ܕܡܪܒܒ ܗܘܐ ⸢ܒܒ̈ܪܝ ܡ̈ܠܟܐ⸣[40].
ܬܪܥܐ ܚܕܬܐ ܦܬܚ ܠܗ ܙܡܪܐ ܠܡܠܟܐ ܚܕܬܐ :
80 ܕܠܐ ܕܪܟܬ ܗܘ ܙ̈ܠܝܐ ܕܐܢܫܐ ܒܪ ܡܠܟܘܬܐ.
ܗܘ ܒܠܚܘܕܘܗܝ، ܕܫܪܐ ܠܐܘܪܚܐ ܕܡܠܟܘܬ ܪܘܡܐ :
ܘܟܠ ܕܢܒܗܘܢ ܒܫܘܫ ܡܦ̈ܫܩܐ ܐܝܟ ܪܒ ܒܗܡܪܐ.
ܒܫܘܫܐ ܕܪܘܡܐ ܡܠܟܘܗܝ، ܕܢܒܗܘܢ ܘܪܒܐܝܬ :
ܒܐܬܪܐ ܗܢܐ ܕܠܐ ܡܬܒܬܒ ܒܐܪ̈ܥܢܬܐ.

85 ܐܘ ܠܟܝܢ ܕܢܕ ܒܥܡܐ ܘܒܡܫܒܚܢܐ :
ܘܫܠܡ ܘܐܡܠܟ ܠܟܠ ܡܢ ܪ̈ܫܐ ܘܫܠ̈ܝܚܐ[41].
ܐܘ ܠܕܚܝܠ ܕܡܢܐ ܕܢܦܫܐ ܕܢܫܒܘܬܐ :
ܘܡܒܒܕ ܟܠܐ ܬܫܒܚ ܫܘܠܛܢܗ ܡܠܟ̈ܐ ܘܫܪܟܐ.

[28] ܠܡ ܠܡܫܝܚܘܬܐ B — [29] ܕܪܘܚܐ D — [30]⸢⸣ c. sey. D — [31] ܬܬܚܙܘܢ BE — [32] CD — ܫܠܡ AE; ܐܫܠܡ B — [33] ܘܫܠܡ D — [34] ܦܪܘܣ BC — [35]⸢⸣ ܒܠܠܐ ܦܐܐ CD — [36] ܡܙܒܒܢܘܬܗ CD —

By you, I will reveal (God's) stern judgment and abounding mercy.
Correct and reprove (men) so that they will not be declared guilty by a sentence [of condemnation"!

The Ascent to Heaven

The master finished (his) apt instructions to his disciples
60 and started to journey on an new road to the height (of heaven).
He fulfilled the will of his Sender by (his) redemption of men
and accomplished (his) active work (of salvation) for the universe.
He achieved (his) victory in the sight of spiritual and corporeal beings;
and rational and dumb (creatures solemnly) lifted and carried him aloft with [fitting love.
65 Earthly and heavenly beings gathered to accompany him,
as he was setting out to go (and) receive the Kingdom on high.
(God's) hidden Will[8] harnessed (his) chariot to the reins of the wind
and bridled air for the conveyance of the King who has conquered and granted [victory to others.
He spread linen clouds of light over the chariot;
70 and the King took (his) seat; and (God's) Will set a crown upon his head.
Rational and dumb beings united their voices under the chariot
and continually celebrated the hidden One in the visible one, the Self-Existent [in the body.
The charioteer guided the horses of the wind toward heaven
and taught them to travel along an untroddened way.
75 The (Divine) command (sounded)[9] as a trumpet into the ears of mute beings:
"Open, O gate, that there may enter the King who comes in glory"!
(God's) Will raised up a veil-(like) garment of water
and opened the gate constructed with watery beams.
A new gate (God's) Will opened for the new King,
80 through (whose) entrance no human foot had (ever) trod.
He alone opened the way to the Kingdom on high
and entered to serve in the Holy of Holies as the high priest.
Into the sanctuary on high he arrived to serve spiritually
in (that) resplendent place, undefiled by things earthly.

Hail to our Exalted Nature

85 Hail to our nature which has been exalted in name and in reality
and has ascended and begun to reign over rulers and authorities!
Hail to our dust which has acquired the rank of sovereign power
and has subjected under his authority the universe, (both) rational and mute [beings!

[7] The air and the wind.
[8] Cf. I, n. 27.
[9] Lit., 'became'.

37 ܪܒܝܐ D — 38 ܕܢܘܪܐ D — 39⌐¬ ܕܦܬܚܘ ܬܪܥܐ B; ܕܦܬܚܘܗ ܬܪܥܐ CD — 40⌐¬ ܒܕܦܐ ܕܟܢ̈ܪܐ C — 41 om. sey. D

ܦܠܓ ܒܐܪܥܐ ܘܫܒܩܐ ܥܒܝܬܐ ܡܢ ܚܫܘܟܐ :
90 ܘܕܒܪܗ 42 ܘܩܠܠ ܠܐܬܪܐ ܕܒܪܝܗ ܡܢ ܢܗܝܪܐ.
ܓܒܝܢ ܘܫܕܪܐ ܦܘܪܢܣܐ 43 ܕܡܕܒܪܘ ܥܠ ܡܠܟܘܬܐ 44 :
ܘܐܠܦܗ ܐܝܟܐ ܪܘܚܢܐ ܠܫܠܝܛܘܬܗ 45.
ܐܠܦ ܐܢܘܢ ܐܝܟ 46 ܬܠܡܝܕܐ ܪܘܚܢܐܝܬ :
ܕܢܗܘܘܢ ܚܙܝܢ ܠܗܘܟܠ ܢܚܫܐ ܕܐܪܟܐ ܒܗ ܗܘ.
95 ܗܘ ܐܢܘܢ ܥܒܕ ܡܫܡܫܢܘܬܐ ܕܐܪܘܚܢܐ ܕܪܘܡܐ :
ܒܐܬܪ ܕܦܩܕܗ ܕܡܕܒܪܢ ܗܘܐ ܠܟܠ ܡܢ ܐܐܪ.
ܦܩܕ ܐܢܘܢ ܕܢܗܘܘܢ ܒܗ ܗܢܝܐܝܬ :
ܕܢܗܘܘܢ ܥܒܕܘܗܝ ܘܗܘܘܢ ܡܛܝܒܝܢ ܠܘܬ ܡܠܟܘܬܗ 47.
ܟܢܫ ܠܐܐܪ ܐܝܟ 48 ܡܪܟܒܬܐ ܡܢ ܚܝܠܘܗܝ :
100 ܘܪܟܒ ܪܘܚܢܐ ܦܪܚܐ ܓܠܝܐ ܘܡܛܠܐ ܠܪܘܡܐ.

ܥܠܝ ܓܐܕܗܘܢ ܡܢ ܪܘܚܐ ܕܡܢܝܚ ܠܗ :
ܘܐܬܡܗܘ 49 ܐܢܘܢ ܟܕ ܚܙܘܐ ܕܠܡܥܝܢ ܗܘܘ.
ܒܠܒܘܫ ܢܗܘܪܐ ܗܘ ܐܢܘܢ ܠܡܫܒܚܢܐ :
ܕܐܢ ܐܝܬܝܘܗܝ ܢܗܘܪܐ ܕܠܝܩܝܢ ܒܕܡܐ ܗܘ ⸢ܒܪ ܕܝܠܗ⸣ 50.
105 ܚܙܬܐ ܕܢܗܘܪܐ ܗܦܟ ܒܐܦܝܗܘܢ ܕܠܐ ܢܬܚܙܘܢ :
ܟܕ ܒܟܝܢ ܗܘܘ ܕܢܗܘܘܢ ܡܕܡ ܕܠܐ ܦܩܕ ܗܘܐ.
ܬܘܒ ܫܘܒܚܐ ܦܢܘ ܐܢܘܢ ܠܐܒܪܝܢܐ :
ܘܡܛܠ ܬܘܪܬܝܢ ܡܬܟܡܝܢ ܗܘܘ ܒܐܝܩܪ 51 ܪܘܡܐ.
ܚܙܐ 52 ܕܐܢ 53 ܡܠܐܟܐ ܢܗܘܘܢ ܬܪܥܐ ܟܕ ܡܬܦܬܚܝܢ :
110 ܐܘ ܕܠܡܐ ܒܗ ܡܫܬܐܠ ܠܗ 54 ܪܘܟܒ ܦܪܚܗ.
ܪܚܝܩ ܗܘܘ ܓܝܪ ܕܐܡܝܢ ܩܕܡ 55 ܦܪܚܐ ܪܘܡܐ 56 :
ܘܐܡܝܢ ܒܟܠ ܦܢܐ ܪܘܒܒܐ ܒܬܪܥܐ ܕܐܡܝܢ.
ܒܗܕܐ ܬܘܒ ܥܠܝ ܓܐܕܗܘܢ ܠܪܘܚܢܐ :
ܕܢܦܩܐ ܡܫܠܐ ܐܦ ܦܘܠܚܢܐ ܕܪܚܡܘܗܝ.
115 ܡܚܘ ܡܢ ܥܠܝܐ ܡܕܡ ܚܝܠܘܗܝ ܘܐܬܡܗܘ ܐܢܘܢ :
ܕܠܘ ܒܡܠܟܘܬܐ ܡܪܒܘ ܓܐܕܗܘܢ ܐܠܐ ܡܢ ܥܠ.
ܐܫܬܠܡܐ 57 ܚܝܘ ܐܢܘܢ ܒܫܡܫܐ ܓܠܝܐ :
ܘܫܘܘ ܐܢܘܢ ܕܡܫܡܫܝܢ ܒܗ 58 ܒܗܘ ܕܐܫܬܠܡ.
ܡܢ ܡܚܝܢ ܗܢܘܢ ܘܡܬܟܡܝܢ ܐܢܘܢ ܒܪܘܡܐ ܕܠܥܠ :
120 ܡܢ ܫܡܫܘܬܗܘܢ ܒܐܢܫܐ ܕܫܡܝܐ ܠܚܝܠܝ ܒܥܘܪܐ 59.
ܠܗܘ ܡܢ ܐܝܟ ܫܪܪܐ ܕܫܘܬܦܘܬܐ :
ܕܗܢܐ ܡܫܒܚ ܗܘ ܐܬܬ ܐܝܟ ܕܐܫܬܠܡ.

He walked on earth and captured (man's) captivity from the strong one,
90 and led (them) away and ascended to a place secure from harm.
He humbled and cast down the tyrants who had rebelled against the Kingdom
and clothed (with) spiritual armor his forces.
He taught them ways (to) struggle[10] spiritually,
so that they might aim at the goal by which he had conquered.
95 He showed them the ascending path on the road to the height (above)
by the sign of his body which was being borne aloft above the air.
He urged them to look at it with pleasure,
in order to see his glory and acquire hope for (the fulfillment of) his promises.
He embodied air as a chariot before their eyes;
100 and the visible body mounted the wind and arrived on high.

The Appearance of Angels

He sent them (some) of the spiritual ones who were accompanying him;
and they fascinated them with the white garments that they were wearing.
In a garment of light he showed the heavenly ones
because, if his messengers are attayed in light, how much more indeed is his [own (garment)!
105 The garment of light he set (as a barrier) before them, lest they be worn out seeking to see what was not permitted.
Two thoughts excited the earthly ones;
and because of both, they kept gazing towards the face of heaven;
first, whether it is possible for them to see the gates being opened
110 or whether indeed his bodily structure is changed for him.
For they were reflecting on how a body has rent the firmament
and how it has entered with (bodily) structure through a closed gate.
With this intent he sent them spiritual ones,
that he might resolve the fear (and) also the doubt in their minds.
115 They stood all at once before their eyes and fascinated them,
because (it was) not by walking (that) they drew near to them, but all at once.
"Israelites", they called them by (their) familiar name,
and showed them that they were acquainted with that one who had been taken [up.
"Why do you stand and consider the height above[11]?
120 Why are you troubled by what is difficult for the eyes of flesh (to accept)?
Learn from us as confidents in secrets,
that this Jesus will likewise come as he has been taken up!

[10] Lit., 'of struggle'.
[11] Cf. *Acts* 1, 11.

[42] ܘܕܒܪܗ C — [43] om. sey. D — [44] ܡܠܒܘܬܗ DE — [45] ܠܚܝܠܘܬܗ B — [46] ܣܠܩ D — [47] ܘܡܚܪ̈ܝܫܘܗܝ C — [48] ܬܬܚܫܒ C — [49] ܘܐܬܚܙܝܗ C — [50] ܡܘܥܒܗ E — [51] ܠܐܦ̈ܝ CD — [52] ܣܪ C; ܘܣܪ D — [53] BCDE — ܕܝܢ A — [54] ܠܗ̇ D — [55] ܗܠܡ D — [56] ܠܢܘܗܒܐ D — [57] ܚܠܠܩܐ ܕܝܢ D — [58] ܘܗܘ D — [59] ܦܓܪܐ C

ܒܗ̇ ܒܚܝܠܐ ܕܐܝܬܘܬܗ̣ ܒܢ̈ܝܢ ܦܓܪܐ :
ܒܗ̇ [60] ܗܘ ܡܚܘܐ ܕܠܐ ܫܘܓܢܝܐ ܒܦܓܪܐ ܘܢܦܫܐ.
125 ܒܗ̇ ܒܚܝܠܐ ܡܚܘܐ ܒܥܘܒܕܢܐ [61] ܕܠܐ ܡܬܬܚܠܠ :
ܘܚܘܝ. ܕܐܝܬܐ ܒܥܠܡ ܘܒܢ̈ܝܐ [62] ܠܒܘܫܢ ܟܠܐ.

ܒܗ̇ ܒܚܝܠܐ ܦܓܪܐ [63] ܠܓܠܝܐ ܘܢܦܫܐ ܒܟܣܝܘܬܐ :
ܕܫܠܡ [64] ܘܐܬܚܠܦ ܥܡ ܓܒܝܠܐ ܕܓܒܠܗ̣ ܡܢ ܟܠ.
ܒܗ̇ ܒܚܝܠܐ ܒܠܒܐ ܐܢܝܚ ܗܪܡܘܢܝܐ :
130 ܒܗ̇ ܡܚܘܝܐ ܐܢܐ ܘܠܐ ܦܘܪܫܢܐ ܒܫܡܗܘܬ ܒܢ̈ܝܐ.
ܠܐ ܡܕܓܠ ܐܢܐ ܠܡܫܝܚܐ ܗܘܕܝܐ ܒܫܪܪܐ :
ܘܠܐ ܡܫܠܦ ܐܢܐ ܠܛܒܒܐ ܕܒܝܐ [65] ܕܥܠ ܡܠܟܘܗܝ.
ܠܐ ܡܚܒܪܢܐ [66] ܠܒ̈ܢܬ ܩܠܐ ܕܒܕ̈ܝ ܡܠܟܐ :
ܘܠܐ ܡܚܝܒܐ ܠܐܦܛܪܘܦܐ ܕܪܒܝܐ ܒܫܝܢܐ.
135 ܫܪܪ ܘܚܣܢ ܫܠܛ ܡܫܡܫܢܘܬܐ ܕܪܫܝܬ ܠܒܫܡ :
ܘܐܦ [67] ܪ̈ܘܚܢܐ ܐܪܡܝܘ ܐܝܕܐ ܘܢܛܪܘ ܘܫܠܡܘ.
ܒܐܘܪܚܐ ܕܡܠܬܗ̣ ܕܗܘ ܕܐܫܬܠܡ ܪܕܘ ܐܦ ܗܢܘܢ :
ܕܓܠܐ ܘܦܪܫ ܕܒܐܝܢܐ ܚܝܠܐ ܗܘܐ ܡܢ ܡܒܪܐ.
ܠܓܘܫܡ ܠܗ ܘܫܘܐ ⌜ܪܘܒܒ ܦܓܪܐ⌝ [68] ܘܕܘܟܬ ܓܒ̈ܝܐ :
140 ܘܕܒܘ ܘܐܬܒܝܘ ܕܠܐ ܡܢܐ ܪܘܚܐ ܒܣܪܐ ܘܦܓܪܡܐ.
ܒܣܪܐ ܘܦܓܪܡܐ ܗܘ̣ ܐܢܘܢ ܠܫܘܕܪܐ ܕܡܪܘܬܗ [69] :
ܕܠܐ ܢܬܦܠܓܘܢ ܥܠ ܢܘܫܡܗ ܕܕܡ ܠܗ ܗܘܘ.
ܗܘ̣ ܒܦܓܪܗ ܓܒ̈ܝܐ ܘܪܘܚܢܐ ܠܒ̈ܢܝ ܐܕܪܗ :
ܟܕ ܕܗܘܐ ܠܗ ܡܚܘܬܐ ܘܠܐ ܫܘܓܢܝܐ.
145 ܗܘ̣ ܫܕܬܐ ܟܕ ܡܚܘܬܗ ܠܒܪ ܡܢ ܓܘܫܡܐ :
ܕܐܟܠ ܘܐܫܬܝ، ܥܡ ܒܢ̈ܘܗܝ، ܘܫܪܪ ܐܢܘܢ.
ܚܙܐ ܠܚܝܠܐ ܕܓܠܝܗ̇ ܥܘܒܕܢܐ [70] ܠܫܘܥܬܗ :
ܘܚܘܝܗ ܒܢ̈ܫܐ [71] ܘܦܬܠ ܐܘܟܠܐ ܐܝܟ ܚܫܝܢܐ.
ܕܚܘ̣ ܢܩ̈ܫܐ [72] ܟܠܐ ܫܘܓܢܝܐ ܫܪܪܐ ܠܝ :
150 ܘܕܐܡܝܢ ܗܘ̣ ܗܘܘ ܒܠܚܘܕ. ܢܕܥ ܕܐܡܝܢ.
ܕܐܟܠ ܘܐܫܬܝ، ܠܐ ܡܬܓܠܝܢ ܠܒ̈ܢܬ ܩܠܘ̈ܗܝ :
ܘܕܐܡܝܢ [73] ܐܟܠ ܠܗܘ [74] ܠܓܠܝܐ ܕܦܗܪ [75] ܕܐܟܠ.
ܠܥܘܕ، ܡܠܘ̈ܗܝ، ܦܬܓܡ ܢܬܠܘ [76] ܒܗܕܐ ܕܫܪ :
ܕܐܡܪ ܕܒܬܪ ܕܢܐܟܘܠ ܥܡܗܘܢ ܒܡܠܟܘܬ ܪܘܡܐ.

[60] ܒܗ D — [61] ܒܥܘܒܕܐ D — [62] BCDE — om. sey. A — [63] ܒܦܓܪܐ E : ܒ prefixed alt. manu. — [64] ܘܫܠܡ C — [65] ܠܓܠܝܐ D — [66] ܡܚܒܒܢ D — [67] om. ܘ C — [68]⌜⌝ ܕܘܟܬ ܪܘܚܢܐ D —

Under that (very) appearance, whereby you have seen him with bodily senses,
he will remain unaltered in body and soul.
125 Under that (very) appearance, he will remain in ineffable glory
and be prepared to come at the consummation of the ages for the examination
[of the universe".

Narsai's Confession of Faith

Under that (very) appearance — a visible body and a hidden soul
whereby he has ascended and begun to reign with the (divine good) pleasure [12]
[that chose him above all —
under that (very) appearance — howsoever the heretics (may) quarrel —
130 I confess and do not deny the testimony of the vigilant ones!
I do not accuse of falsehood the spiritual ones, reliable witnesses;
and I do not change the pure character of their spoken words.
I do not disown the sayings of the King's servants
and do not resist the stewards of (God's) hidden Will.
135 True and reliable is the bond (testifying) to the ascent of our race's first-fruits;
and also the spiritual ones have signed and sealed and ratified it.
The way that the ascended one spoke of [13], these have also followed,
(when) he revealed and signified by what nature he rose from the grave:
"Touch and see (my) bodily structure and the place of the nails
140 and know and understand that a spirit does not possess flesh and bones" [14]!
Flesh and bones he showed to the witnesses of his death,
lest they doubt about his resurrection, (thinking) that it was perchance not he
[(who had risen).
He showed (the places of) the nails and the spear in his body to the partakers
[of his mystery,
after he had become immortal and impassible.
145 He showed a new (wonder) after his death by the extraordinary way
that he ate and drank with his heralds and assured them (that it was he).
He did violence to (that) nature whose passibility glory had swallowed
and showed it with (its) wounds [15] and took food as one in need.
That he showed wounds in an impassible (nature) is assured to us;
150 but how he showed (it), he is the only one (who) knows how.
That he ate and drank — we do not accuse his words of falsehood;
but how he ate reveals (the nature of) that one who testifies that he ate.
By a promise he made [16], he had earlier confirmed what he (would) do,
(when) he said that he was going to eat with them in the Kingdom on high.

[12] Cf. Introduction, n. 102.
[13] Lit., 'by the path of the word of that one who ascended'.
[14] A free rendition of *Lk*. 24, 39.
[15] Lit., 'sufferings'.
[16] Lit., 'the promise of his words'. Cf. *Lk*. 22, 16.

[69] ܕܡܠܬܗ C — [70] ܡܚܘܬܐ in marg. E — [71] om. sey. C — [72] ܟܣܢܝܩܐ E — [73] om. ܕ C — [74] ܠܗ ܗܘ CDE — [75] ܕܐܘܕܥܗ D — [76] ܢܦܬܟܘܢ E — [77] ܕܒܘܚܪܘܬܐ D — [78] ܣܢܝܩܐ D — [79] ܐܬܐ E

155 ܘܐܠܐ ܠܐܡܪܝܢܘܢ ܒܠܬܪ ܦܓܪܐ ܘܢܦܫܐ ܡܠܬܐ :
ܕܐܝܟ ܢܬܚܫܒ ܕܝܠܗ ܚܝܠܐ ܘܐܟܠ ܘܫܬܐ.
ܬܘ ܬܬܪܥܡܘܢ ܠܝ ܡܦܩܢܐ ܚܕܬܐ ܕܡܫܘܫܠܬܐ[77] :
ܕܡܢܘ ܦܓܪܐ ܕܢܦܠ ܚܘܒܠܐ[78] ܘܠܚܝܘܗܝ ܐܬܐ.
ܐܝܟܢܐ ܕܚܫܘܟܐ ܐܬܐ[79] ܠܓܠܝܐ ܘܗܘܐ ܒܣܪܐ :
160 ܠܡ ܒܗ[80] ܗܘ ܢܫܐ ܒܒܣܪܗ[81] ܡܢ ܕܐܬܚܝܒ.
ܕܠܒܫܐ ܚܝܘܗ ܫܘܫܠܐ ܗܘܐ ܩܕܡ ܡܬܐܬܬܗ :
ܘܠܫܘܪܪܐ ܕܫܘܫܠܬܗ ܗܘ، ܢܫܐ[82].
ܗܘ ܠܘ ܓܒܝܢ ܐܘܠܕ ܗܕܐ ܫܘܫܠܬܐ[83] :
ܦܓܪܐ ܗܢܐ ܕܡܬܚܙܐ ܒܝܢ ܘܐܡܪܬܗ[84].
165 ܠܘ ܡܢ ܪܒܬ، ܡܫܒܚܬ[85] ܕܐܡܘܗ ܠܪܘܡܐ ܕܠܟܠ :
ܠܗܘܢ ܢܓܒܐ ܐܝܢܐ ܕܐܝܬ ܠܐܪܒܥܐ ܕܒܡܫܐ ܐܡܪܝܢܘ.
ܠܘ ܫܘܚܕܪܐ ܢܦܠܘܢ ܕܐܡܪܘܢ ܒܡܬܪܬܐ :
ܠܫܘܠܡ ܬܠܬܐ ܕܒܪܝܫܝܬܗܘܢ ܒܒܢܬ[86] ܕܐܡܘܢ.
ܠܐ[87] ܗܘܐ ܕܪܟܐ ܕܐܒܘܬܐ ܒܒܢܬ ܕܐܬܠܦܘ ܠܝ :
170 ܫܒܪ، ܠܒܐ ܡܢܘ ܡܦܝܣܬ ܘܠܐ ܒܫܘܒܚܬ ܠܝ.
ܡܦܩܢܗ،[88] ܠܢܫܐ ܕܡܢܐ ܡܠܟܐ[89] ܒܪܫ ܕܒܬܗ :
ܘܡܠܠ ܗܕܐ ܫܪܝܬ ܠܘܡܠܘܗܝ ܟܠܐܪܐ ܕܬܟܠ.
ܒܡܢܪܐ ܘܡܬܠܬܐ ܒܗ ܕܢܫܒܘܢ ܒܒܢܝܢ ܘܡܫܬܐ :
ܘܡܢܘ ܡܘܟܪ ܐܝܟ ܕܒܢܘܪܐ ܕܐܘܩܕ[90] ܐܢܘܢ.
175 ܘܐܠܐ ܢܡܘܢ ܒܗ[91] ܡܘܒܪܢܐ ܕܐܝܟ ܒܝܢ :
ܘܐܠܦ ܢܫܐ ܕܪܚܝܢܘܢ ܕܠܡ[92] ܣܝܡ.
ܐܢ ܡܢ ܒܘܫܡܐ ܕܒܕܬܐ ܐܢܘܢ ܐܝܟ ܗܕܝܐ :
ܠܡ[93] ܗܢܝܢ ܠܗ ܠܫܡܐ ܡܫܝܚܐ ܪܫܡܗ[94] ܕܒܘܫܡܐ.
ܠܡܠܐ ܡܠܒܝܢ ܫܡ ܒܪܫܐ[95] ܕܗܝܡ ܒܬܪܬܐ :
180 ܘܡܢ ܒܠܝܢ ܠܗ ܠܫܡ ܐܝܡܪܐ ܕܢܦܠ ܒܢܝܢ.
ܡܠܐ[96] ܫܠܝܛܝܢ ⌜ܒܢܝܐ ܒܠܝܐ⌝[97] ܕܠܐ ܡܬܫܠܛܝܢ[98] :
ܘܡܠܐ ܡܒܠܝܢ ܒܢܝܬܐ[99] ܕܠܐ ܡܬܒܠܝܢ.
ܠܐ ܡܬܡܠܟ ܒܢܐ ܒܫܡܐ ܒܦܓܪܐ ܒܠܝܐ :
ܘܠܐ ܡܫܬܡܥ ܠܐ ܡܢܐ ܗܟܢܐ ܒܡܫܬܡܥܢܐ.

[80] ܠܝ D — [81] ܒܦܓܪܗ D — [82] ܣܘܗ C — [83] ܡܫܘܚܬܐ BD — [84] ܘܐܡܪܬܗ E — [85] CDE — ܡܫܒܚܬ AB — [86] ܒܢܬ C — [87] ܠܘ D — [88] ܗܘܢ ܦܩܕܗ، D — [89] om. D — [90] ܕܐܘܩܕܘ B — [91] ܒܢܝ E — [92] ܐܝܟ D — [93] ܡܢ E — [94] ܪܫܡܐ E — [95] ܒܪܘܫܐ E — [96] ܠܒܢܝܐ DE — [97] ⌜⌝ ܒܢܝܐ ܒܠܝܐ D — [98] ܡܬܫܠܛܝܢ D — [99] ܐܦ ܒܢܝܬܐ D

Narsai's Rejection of his Adversaries' Position

155 And if (this is) not so, let those say who obliterate the body and make the Word [suffer,
how we should understand (this statement) that he showed wounds and ate and [drank.
Come! Interpret for us, O new scribes of passibility[17]!
Whose body is it that has taken food and hands have grasped?
If the hidden One has come to an open (manifestation) and become flesh,
160 why, then, did He show wounds in His flesh after He had been raised?
(Do you mean to tell us) that His Nature was passible before His coming;
and to confirm His passibility, He showed wounds!
God forbid! (It is) not my will (that) has given birth to this passibility!
The foolish zeal of those who mingle (the natures) has compelled me (to) say it!
165 (It was) not of my own desire (that) I have attempted to ascend to the height above;
those (minglers) I want to bring down to earth because they have shown so [much insolence.
(It is) not pride (that) has taken hold of me to strive after things secret;
(it is) the arrogance of their blasphemous words (that) I have sought to repress!
It was not the rank of the office of 'rabban'[18] (that) I have sought to usurp for [myself!
170 The childish of heart have uttered such a preposterous assertion[19], and it has [displeased me!
They have overturned the goal that the King set up at the completion of his [victory;
and because of this, I have shot against them the arrows of my words.
Grass and husks they have sought to place in the edifice of truth;
and my thoughts became heated as though in a fire that inflamed them.
175 And if (this is) not (so), let them show in reality how they are building;
and let me learn what goal they are aiming at in their minds[20].
If they (belong to) the body of the Church as members,
why do they hate the name 'Messiah', the head of the body?
Why do they reject as alien the name of 'man', which is set in the Books (of [Scripture);
180 and why do they expunge the name of 'honor' which our race has received?
Why do they mingle manifest natures that (can)not be mingled,
and why do they mix natural (properties) that (can)not be mixed?
A hidden Nature (can)not be mixed with a visible body;
and One without limit (can)not be limited in a limited being!

[17] This refers to those who assert that the Word suffers in Jesus' sufferings and passions. This reference to 'the new scribes', as well as v. 69 below, may be important for dating this homily. Cf. Introduction, p. 21.

[18] Cf. II, n. 38.

[19] Lit., 'they have cried out preposterously'.

[20] Lit., 'the goal of their minds at which they are aiming'.

185 ܠܝܬ ܠܗ ܐܬܪܐ ܠܐܢܫ ܟܠܐ ܕܢܚܘܬ ܘܢܦܘܩ :
ܕܠܒܪ ܡܢ ܟܠ ܘܠܓܘ ܡܢ ܟܠ ܚܝܠܗ ܡܫܡܠܝ.
ܡܛܠ ܗܕܐ ܡܬܬܚܫܒܐ ܒܢܝܐ ܕܩܛܠ :
ܕܐܚܘܕ ܗܕܪܐ ܕܓܢܝܙ ܡܠܬܐ ܘܛܠܠܝ ܦܓܪܐ.
ܡܬܚܙܝܢ ܡܠܬܐ ܠܫܡܘܥܬܐ ܕܒܗܪܐ ܥܝܢܐ :
190 ܘܕܚܝܩ ܦܓܪܐ ܡܢ ܚܘܪܐ ܕܥܡ ܐܢܬܬܐ.
ܡܛܝ ܒܬܪܐ ܕܫܠܡ ܘܐܡܠܟܝ ܒܗ ܒܚܝܘܗ :
ܘܡܟܢܝ ܫܡܥܐ 100 ܕܟܠܠ ܠܒܐ ܡܢ ܒܘܫܐ.
ܕܒܗ ܛܘܒ ܐܬܐ ܒܫܠܡ ܘܩܢܝܐ ܚܠܦ ܠܥܠܡܝܢܐ :
ܘܠܐ ܝܗܒ ܠܗ̇ ܠܚܐܪܘܬܐ ܕܪܘܚܢܐ.

195 ܒܪ ܟܝܢܢ ܗ̣ܘ ܕܫܠܡ ܘܐܡܠܟܝ ܥܡ ܐܢܬܬܐ :
ܘܠܐ ܐܢܬܬܐ ܝܗܒܬ ܠܐܕܡ ܘܐܟܠ ܫܠܡܬ.
ܒܢܝܐ ܗܘ ܕܠܝ ܕܙܒܢ ܙܘܢܐ ܘܦܓܪ ܠܐܕܡ :
ܘܐܣܝ ܓܒܝܢܘܗܝ ܡܠܠܐ ܘܫ̈ܥܐ ܡܛܠ ܒܫܝܐ.
ܗܘܘ ܕܕܪܫ ܐܘܪܚܐ ܚܕܬܐ ܒܐܬܪ ܙܒܢܐ :
200 ܘܐܘܒܕ ܟܦ̈ܐ ܕܦܪܘܫܘܬܐ ܕܠܐ 101 ܒܚܝܠܐ.
ܗܘܘ ܕܦܬܚ ⸢ܬܪ̈ܥܝ ܪܘܡܐ⸣ 102 ܩܕܡ ܐܪ̈ܒܥܐ :
ܘܟܠ ܕܢܣܒ 103 ܒܩܘܕܫ ܩܘܕ̈ܫܐ ܚܠܦ ܚܛܗܘ̈ܗܝ.
ܠܐ ܗܘܐ ܒܠܚܘܕܐ ܢܡܘܣܐ ܟܠ ܕܢܣܒܗ̇ :
ܐܠܐ ܒܕܡܐ ܕܕܝܬܩܐ ܚܕܬܐ ܕܝܠܗ.
205 ܠܘ ܕܢܣܒ ܒܐܪ̈ܚܝܬܐ ܡܛܠܝܗܝ ܐܝܟ ܒܡܟܪ̈ܐ 104 :
ܠܥܡܡܐ ܟܠ ܕܢܣܒܐ ܟܠ ܒܕܝܢܐ ܕܢܦܫܗ.
ܫܪܐ ܡܠܬܐ ܟܠ ܘܐܬܡܟܠ ⸢ܒܩܘܕܫܐ ܕܠܟܠ⸣ 105 :
ܘܠܐ ܛܘܒ ܦܣܩ ܘܒܢܐ ⸢ܒܡܬܚܘܗ ܠܪܒܘܬ⸣ 106 ܕܪܓܗ.
ܟܠ ܘܐܬܚܘܝ ܩܕܡ ܫܪܐ ܟܠ ܕܫܪܐ ܗܘܐ ܠܗ :
210 ܘܝܗܒ ܠܗ ܐܝܕܐ 107 ܘܣܡ ܠܗ ܬܟܠܐ ܕܥܡ ܐܢܬܬܐ.
ܦܪܥܗ ܚܝܠܐ 108 ܕܪܡܝܐ ܒܫܝܐ ܠܕܪܓܐ 109 ܕܠܟܠ :
ܠܗܝ ܪܒܘܬܐ ܕܠܐ ܡܬܦܣܩܐ ܥܡ ܕܒܢ̈ܝܐ.
ܥܒܕ ܠܗ ܟܠ ܘܐܡܠܟܝ ܟܠ ܟܠ ܒܚܝܠ ܢܦܫܗ :
ܘܦܬܠ ܕܒܢ̈ܘܗܝ ܠܪ̈ܘܚܢܐ ܘܦܓܪܢܐ.
215 ܒܝܕܗ ܚܙܐ ܠܦܘܪܥܘܬܐ ܕܡܠܠܘܬܐ :
ܘܓܥܬܐ ܠܓܠܝܐ 110 ܒܒ̈ܢܝܐ ܘܟ̈ܠܝܐ ܘܙܒܢܐ ܕܒܢ̈ܝܐ.

100 ܦܘܡܐ D — 101 ܕܠܘ C — 102 ⸢⸣ ܬܪܥܐ ܕܪܘܡܐ B — 103 ܕܢܣܒܗ̇ D — 104 om. sey. C — 105 ⸢⸣ ܒܩܘܕܫ ܩܘܕ̈ܫܐ D — 106 ⸢⸣ ܠܡܬܚܘܗ ܘܪܒܘܬ D — 107 ܕܪܓܐ D — 108 ܒܚܝܠܐ D —

185 There is nowhere that the Almighty (can) go to and stay,
  because outside of everything and within everything His Nature reigns!
For this (purpose) I struggle with the armor of my words
  that I might rout the ranks of those who make the Word suffer and who reject [the body.
They abase the Word to the passibility of lowly flesh
190 and remove the body from (its) honor with the (Divine) Essence.
The vigilant ones cry out that he has ascended and begun to reign in his own [nature;
  but the hearing of the stubborn of heart is blocked from understanding.
That he will come again at the consummation of the ages, they revealed to the [Apostles;
  but (the stubborn) do not heed the proclamation of the spiritual ones.

Jesus' Authoritative Role in Heaven

195 A member of our race is (the one) who ascended and began to reign with the [(Divine) Essence
  and not the (Divine) Essence (Which) descended to earth and then ascended!
Our nature is (the one) which mounted the wind and bridled the air;
  and rational and mute beings accompanied (him and) carried him (aloft) because [of the hidden One.
He is the one who has opened a new way in the moist air
200 and took wings of flight, contrary to (his) nature.
He is the one who has opened the gates on high before earthly ones
  and entered to minister in the Holy of Holies on behalf of their life.
It was not according to the (Mosaic) legal order (that) he entered to serve.
  but by the blood of his own New Testament.
205 He did not come to minister with things earthly, as priests (do).
  He entered heaven to atone for all by the sacrifice of himself.
He made one entrance and was received in the sanctuary above;
  and time with its duration (can) no longer interrupt (the reign of) his majestic [rank.
He entered and appeared before the All-Seeing One to Whom (everything) was [visible;
210 and He welcomed him and conferred on him the crown (belonging to) the name [of the (Divine) Essence.
The power of (God's) hidden Will brought him to the rank above,
  to that majesty which (can)not be compared with that of created beings.
He subjected everything to him; and he began to reign over everything by the [power of his Assumer;
  and he received (the power) to judge spiritual and corporeal beings.
215 In his judgment, he (will) examine (man's) rational discernment
  and openly reveal (each man's) works and words and glance(s) of the eyes.

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[109] ܠܪܘܡܐ B — [110] om. D

ܒܝܕ ܓܠܝܘܬܐ ܕܦܪܨܘܦܗ ܚܙܐ ܒܥܘܒܕܐ ܒܩܛܠܐ :
ܠܗ̇، ܒܥܘܬܐ ܕܒܥܐ ܡܢ ܟܠ ܘܡܠܐ ܠܗ̇ 111 ܟܠ.
ܒܗ ܡܬܒܥܝܢ ܒܬܪ̈ܥܐ ܕܠܒܪ 112 ܐܝܟ ܕܒܓܠܝܐ :
220 ܘܒܪܒܝܐ ܒܝܫ ܐܝܬܘܬܐ ܕܒܥܐ ܒܓܘܗ.
ܒܢܝܐ ܕܝܘܡܗ ܒܕܝܢ ܐܒܝܕ ܒܢܝܐ ܘܐܝܢ̈ܐ :
ܘܡܚܘܝܢ ܠܗ ܐܝܟ ܕܠܝܠܕܐ ܕܡܠܟܐ ܒܥܝܐ.
ܘܦܪܨܘܦܗ ܚܙܐ ܦܪܨܘܦܐ ܠܗ̇ܕܡܝܘܗܝ :
ܘܪܘܚܝܐ ܒܥܘܒܕ ܢܦܫܐ ܠܡܪ̈ܡܝܘܗܝ.
225 ܬܚܝܬ ܫܘܒܚܗ ܒܡܠܟܐ 113 ܕܪ̈ܥܝܢܐ ܪܘܚܢܝܬܐ :
ܘܡܫܡܫܝܢ ܠܗ ܒܚܝܘܬܐ ˹ܕܠܐ ܡܬܡܬܚܢܐ˺ 114.
ܡܦܕܝܢ ܟܠܝܘܡ ܒܗܝܟܠ ܦܪܨܘܦܗ ܠܗܘ ܕܥܡܗ ܒܗ :
ܘܡܬܪܥܝܢ ܒܗ 115 ܕܒܢ̈ܝܐ ܕܥܡܗ 116 ܕܪ̈ܚܡܘܗܝ.
ܒܠܒܘܝܢ ܦܪܨܘܦܗ ܢܗܝܢ ܘܥܘܒܕܐ ܕܝܘܠܦܢܗܘܢ :
230 ܡܢ ܕܡܫܬܘܚܝܢ ܒܒܥܘܬ ܒܥܝܐ ܕܠܐ ܡܬܕܪܟܐ.
ܡܛܠ ܗܕܐ ܓܒܝܗ، ܡܢ ܟܠܐ ܚ̈ܬܡ ܟܠܐ :
ܕܡܠܟܐ ܒܗ̇ 117 ܓܠܝܘܬ ܦܪܨܘܦܗ ܣܘܓܝ ܟܠܐ.
ܣܓܝ ܗܘܐ 118 ܒܚܕܝܐ ܕܡܠܟܐ ܟܠܝܘܡ ܡܢܝܢ ܕܥܡܗ :
ܘܐܝܟ ܣܓܝܐ ܕܡܬܬܪܥܐ ܘܡܬܕܒܪܝܢ 119.
235 ܘܕܠܐ ܡܢܝܢܐ ܕܒܝܢ ܒܥܝܐ ܢܐܬܐ ܠܓܠܝܐ :
ܦܝܫ ܐܢܘܢ ܠܥ̈ܠܡܝܗܘܢ ܒܝܠܕܐ ܓܠܝܐ.
ܪܗܛܝܢ 120 ܟܠܝܘܡ ܒܐܘܪܚܬܗܘܢ ܕܥܡ ܐܝܬܘܬܐ :
ܘܡܢܐ ܕܐܬܪܚܡܘ ܠܬܪܥ ܦܪܨܘܦܗ ܫܘܠܐ ܕܒܝܬܐ.
ܗܘ ܝܗܒ ܠܗ̇ ܠܐܬܠܛܠܘܬܐ ܕܪ̈ܚܡܘܗܝ :
240 ܒܠܠܐ ܕܡܘܫܐ ܒܥܝܐ ܒܐܝܕܗ ܫܠܦ ܒܡܠܝܗ̇ܘܢ.
ܒܐܝܕܐ ܕܦܪܨܘܦܗ ܝܗܒ ܐܦܪܐ ܡܪܐ 121 ܒܪܡܐ :
ܠܦ̈ܠܚܐ ܕܠܐܘ ܡܛܠ ܗܒܪܐ ܕܝܬܐ ܫ̈ܪܬܐ.
ܒܗ 122 ܡܬܩܝܡ ܒܒܪܐ ܕܪܘܚܐ ܠܒܢ̈ܝܐ ܓܒ̈ܝܐ :
ܕܢܗܒܘ ܒܥܦܐ ܘܦܪܢܗܘ ܫܦܪ ܘܒܬܪܗ ܘܐܒܬܪܗ.
245 ܡܢܗ ܥܒܕ ܒܒܪܐ ܒܫܟܐ ܠܗ̇، 123 ܒܪܬ ܩܠܐ :
ܕܡܛܠ ܡܢܐ ܓܫܝܬ ܒܒܪܐ 124 ܕܢܗܒܬ ܒܐܝܪ̈ܝܢ.
ܒܡܢܗ ܒܟ̈ܠܝ ܢܒܝ̈ܘܬܐ ܓܒܝܢ ܘܗܘܪܐ 125 :
ܒܪ ܡܬܓ̈ܒܝܢ ܒܠܒܘܫ ܫܘܒܚܐ ܕܠܐ ܡܬܚܒܠ.
ܘܗܘ ܡܦܝܣܐ ܠܘܬ ܩܛܠܬܐ ܕܠܐ ܩܪ ܡܥܝܢܐ :
250 ܕܠܐ ܐܬܒܥܝܬ ܡܢ ܒܬܠܝܡܝܢ ܐܝܟ ܕܪܚܡܬܝܢ.

By means of his visible body, they (will) see by (their) inner faculties
that hidden (Divine Nature) which is hidden from all and to Which everything
[is manifest.
Him they (will) consider with (their) external senses as (they would) one visible;
220 and with (their) mind, (they will consider) the power of the (Divine) Essence
[which is hidden within him.
By the yoke of his love (will) be united together the vigilant ones and men;
and they (will) celebrate him as the image of the hidden King.
In his body, the corporeal ones (will) see their limbs;
and the spiritual ones, in the faculties of (his) soul, (see) their own substances.
225 They recount his glory in a sensuous hymn (of praise) in a spiritual way
and cry 'holy, holy, holy' to him with an unwearing gratitude.
They continually worship, in the temple of his body, that One Who is hidden in him,
and offer therein the pure sacrifices of their minds.
In the haven of his body come to rest the impulses of their thoughts,
230 as they become worn out in (their) search for the incomprehensible hidden One.
For this reason the Fashioner of the universe chose him from the universe,
that he might satisfy by his visible body the need of the universe.
A creature needs continually to seek out something that is hidden
and to learn the intent of things that are secret and that which they point to [21].
235 And because it is impossible that the Nature of the hidden One appear openly,
He limited their inquiries to His visible image.
They continually race about the arena of the name of the (Divine) Essence;
and when they reach the gate of his body, they have gained victory!
He grants for the (ascetical) struggle of their minds
240 the crown which the hidden One extends through him for their labors.
By means of his body, the Lord of the vineyard rewards
(those) laborers who have toiled because of the hope of a new life.
By him the spiritual talents are returned to the good servants,
who had received money and administered (it) well and increased (it) and made
[(it) into a bountiful sum.
245 From him, the evil servant hears that question:
"For what reason did you hide the talent which I gave into your hands" [22]?
With him the wise (virgins) enter into the bridal chamber of light,
rejoicing over the garment of incorruptible glory.
He is the one who turns to the foolish (virgins) who do not possess the (needed) oil:
250 "Go! Delight in your labors as you have desired"!

[21] Lit., 'their significations'.
[22] Cf. *Mt.* 5, 26-29.

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111 ܠܗ C — 112 ܟ̈ܠܝܐ C — 113 c. sey. B — 114⌐¬ ܕܪ̈ܓܫܝܗܘܢ D — 115 ܠܗ DE — 116 ܒܡܪ̈ܐ D — 117 ܒܗ C — 118 ܘܗ̣ܘ E — 119 ܒܕܘܪܫܗܘܢ BCD — 120 ܗܪܟܝܢ E — 121 c. sey. (sic) A — 122 ܘܒܗ D — 123 ܗ̇ܝ C — 124 ܒܣܘܦܐ C — 125 ܚܝܠܐ D

ܒܟܠ ܦܬܓܡ̈ܘܗܝ، ܡܢܝ ܫܡܪܐ ܢܛܪ̈،[126] ܣܘܟܗ :
ܘܢܦܩܝܢ ܠܐܘܪܚܗ ܠܡܣܒ ܐܓܪܐ ܚܠܦ ܥܡܠܝ̈ܗܘܢ.
ܒܗܘܢ ܦܪܩ ܠܟ̈ܘܢ ܪܘܡܐ ܒ̈ܢܝܐ ܕܐܘܚܕܢܐ :
ܒܗ ܡܙܕܗܪܝܢ ܟܠ ܡܪܒܝܬܐ ܕܢܨܚܗ[127] ܕܐܐܪ.
255 ܒܐܬܐ ܓܠܝܬܐ ܕܐܫܬܠܡ[128] ܒܗ ܦܓܪܐ ܕܝܠܗ :
ܒܗ ܡܬܓܠܝܢ ܦܓܪܐ ܕܗܘܘ ܒܡܥܪܐ ܠܝܘܡܗ.

ܚܝܐ ܓܒܝܬܗ ܐܝܟ ܡܪܒܝܬܐ ܒܗ ܩܠܝܠ ܗܘܐ :
ܘܡܥܒܪܐ ܒܡܝܐ ܡܥܒܪ ܗܘܐ ܠܗ ܚܠܦ[129] ܗܘܝܒܐ.
ܒܗ ܒܡܥܡܘܕܝܬܐ ܒ̈ܢܝܐ ܕܢܘܗܪܐ ܓܒܝ̈ܢ ܦܓܪܐ :
260 ܒܗܘ ܦܘܩܕܢܐ ܕܦܓܪ ܠܐܐܪ ܘܚܝܐ ܦܓܪܗ.
ܒܗ[130] ܓܪ ܐܢܫ ܠܡܫܝܚܘܬܗ ܘܠܥܡܝܢܘܬܗ :
ܘܪܫܡ ܐܢܫ ܒܬܘܕܝܬܐ ܒܓܘܐ ܕܦܓܪܗ.
ܒܗ[130] ܗܘ ܠܝ ܟܠ[131] ܡܘܩܕܬܐ ܕܒܡܥܐ ܚܡܫܬ :
ܘܒܗ[132] ܓܒܡ ܠܝ ܟܠ ܦܘܪܩܢ ܕܢܟ ܘܡܟܠ.
265 ܒܓܠܝܗ ܓܪܗ ܠܓܒܠܬܗ ܕܒܝ[133] ܕܚܝܝܐ :
ܘܒܡܠܘܗ ܕܕܝܠܐ ܢܦܩܐ ܡܠܬܗ[134] ܐܪܒܐ.
ܒܗ ܬܪܒܝܬܗ ܕܒܐܪ̈ܒܥܬܐ ܓܠܝܐ ܕܒܥܝܢ ܗܘ :
ܘܕܩܒܠ ܚܝ̈ܐ ܗܘ، ܒܚܝܗ ܕܒܝ ܡܚܝ̈ܬܐ ܗܘ.
ܒܡܘܬܗ ܐܒܕ ܠܟ ܬܪܒܘܬܐ ܕܗܘܬ ܒܐܕܡ :
270 ܘܒܩܘܡܗ ܥܒܪܐ[135] ܠܚܛܝܬܐ ܘܚܒܠ ܠܡܘܬܐ[136].
ܒܗ ܡܩܘܡܬܗ ܕܪܫ ܠܝ ܐܘܪܚܐ ܕܢܘܕܐ[137] ܠܪܘܡܐ :
ܘܒܢܘܚܗ ܪܡܙ ܦܓܪ̈ ܒܝ ܥܢܝܬܘܬܐ[138].
ܒܡܡܘܬ[139] ܓܒܪܐ ܗܘܐ ܠܝ ܕܢܚܗ ܐܪܚܢܐ :
ܘܥܠܡ ܢܡܝܐ ܪܗܝܛܐ ܕܐܘܪܚܗ ܕܠܟ̈ܘܢ ܪܘܡܐ.
275 ܢܚܡ ܒܝ ܓܒܪܐ ܘܦܠܓܗ ܒܫܒ̈ܗ، ܠܐܫܒܪ ܦܓܪ̈ :
ܘܢܚ ܒܠܡܐܢܐ ܕܪܘܡܐ ܕܠܟܠ ܐܝܟ ܕܒܪܫܐ.
ܒܗ ܡܩܘܡܬܗ ܦܬܚ ܠܝ ܬܪ̈ܥܐ ܕܐܚܝܕܝܢ ܗܘܘ :
ܘܐܟܠ ܒܗܘܢ ܠܡܘܬܐ ܡܪ̈ܝܬܐ ܕܠܐ ܚܘܣ ܗܘܐ.
ܗܠܡ ܕܚܝܝܢ ܒܗ ܪܘܡܪܡܗ ܠܘܬ ܐܝܬܘܬܐ :
280 ܘܡܬܒ ܒܦܪ̈ ܒܓܒܫܐ ܕܡܠܟܐ ܡܢܐ ܥܘܠܠܢܐ.
ܐܚܝ ܥܒܠܐ ܕܪܥܝܘܬܐ ܘܐܡܠܟܢ ܟܠ ܟܠ :
ܘܥܪ̈، ܦܩܝ ܒܕܠܐ ܕܠܗ ܐܝܟ ܒܚܘܒܐ.

ܐܘ[140] ܕܚܝܝܐ ܕܒܡܐ ܢܒ ܒܕܠܐ ܕܠܗ :
ܐܘ[140] ܡܚܝܘܬܐ[141] ܕܦܠܓ ܚܝܐ ܒܝ ܕܐܚܪܝܐ[142].

At the sound of his words, the guardians of his love take hope
  and go forth to meet him to receive the reward for their labors.
With him, they fly towards heaven on the wings of the wind,
  being borne aloft near the chariot (formed out) of the back of the air.
255 Under that (same) visible sign whereby his own body was taken up,
  likewise will be raised aloft (those) bodies which have become a dwelling place [for his love.

The Significance of Jesus' Ascension

A cloud carried him as a chariot (would) while he was ascending;
  and (God's) hidden Will was guiding it in place of its charioteer.
In this way, clouds of light will carry the bodies (of the just)
260 according to that command which harnessed the air and lifted up his body.
In this (way), he depicted our weaknesses and our glories,
  and engraved them in letters upon the tablet of his body.
In this (way), he showed us how very grievous was our fall;
  and in this (way), he signified to us that our redemption is exalted and sublime.
265 By his conception, he depicted our fashioning from dust;
  and by his birth without intercourse, (he signified that) the earth bore us.
Through his growth in earthly (ways), he revealed that he is from us;
  and because he endured sufferings, he showed that his nature is from mortals.
By his death, he proclaimed the reconciliation which has come to pass through him;
270 and by his resurrection, he nullified sin and voided death.
Through his ascent, he opened a way for us to travel on high;
  and by his exaltation (in glory), he raised our body from its lowly state.
His earthly appearance was like a dawn for us;
  and his movement along the way to the height above (like) the close of day.
275 He went forth at dawn and cultivated, by his sufferings, the field of our body
  and rested in the haven in the height above as (he would) in the evening.
Through his ascent, he opened for us the gates which were closed
  and had us enter with him into the forbidden Holy of Holies.
Our dust has ascended with his exaltation unto the (Divine) Essence;
280 and our earth sat down, reckoned as a king endowed with authority.
He held the sceptre of sovereign power and reigned over all
  and began to have charge over what was not his own, as (though he were) the [Maker.

Hail To Our Exalted Nature

O dust that has been so greatly exalted with what is not its own!
  O mortal one who has distributed life from that of Another!

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[126] ܕ̈ܢܣܒܪ C — [127] ܕܢܣܝܗ̇ BCDE — [128] ܕܐܣܬܒܪܬ B — [129] ܐܝܟ D — [130] ܒܗ BCDE — [131] ܐܦ E — [132] cf. n. 130 — [133] om. ܕ C — [134] ܠܗ̇ C; ܠܗ̇ܬ E — [135] ܐܪܥܐ D — [136] ܒܥܘܬܐ CDE — [137] ܕܢܣܒܗ D — [138] ܕܢܣܒܢܐ D — [139] CDE — ܒܬܘܒܬ AB — [140] ܐܝܘ D — [141] ܒܥܘܬܐ C — [142] c. sey. C

285 ܐܘ ܐܪܒܥܐ ܕܫܒܩ ܐܪܒܥܐ ܐܡܪܐ ܕܦܓܪܗ :
ܘܥܠ ܕܢܕܢܝ ܒܡܘܒܠܐ ܕܐܡܪܐ ܕܠܐ ܒܚܫܘ.
ܐܘ ܬܫܬܝܬܐ 143 ܕܐܪܦ ܐܬܪܗ ܒܡܡܪܐ ܕܙܒܢܐ :
ܘܫܠܡ ܠܐܬܪܐ ܕܠܝܬ ܫܘܠܡܐ ܠܐܡܫܝܚܘܬܗ.
ܐܘ ܒܪ ܓܘܡܐ ܐܪܒܥܝܐ ܓܒܠ ܡܢ ܐܪܒܥܐ 144 :
290 ܕܦܓܪܐ 145 ܕܪܓܐ ܘܫܡܥ ܫܘܠܛܢܐ ⸢ܕܐܠܗ ܒܠܐ⸣146.
ܪܒܒ ܡܢܪܐ ܓܒܪܐ ܕܪܘܚܐ ܘܦܪܚ ܒܐܐܪ :
ܘܐܬܗܪ ܐܘܦ ܠܒܢܝ ܢܘܡܐ ܒܡܠܠܬܗ.
ܒܬܗܪܐ ܪܒܐ ܡܚܐ ܒܫܬܩܗܘܢ ܕܡܫܡܥܢܐ :
ܒܗ ܣܝܡ ܗܘܐ ܦܓܪܐ ܕܦܪܚ ܕܠܐ ܒܚܢܐ.
295 ܒܠܠܐ 147 ܕܫܘܒܚܐ ܓܕܠܘ ܠܗ ܒܢܝܐ ܒܗ ܩܠܗ ܗܘܐ :
ܕܚܘ ܕܕܪܫ ܐܪܘܚܐ ܠܐܢܫܐ ܠܘܬ ܒܫܬܩܗܘܢ.
ܗܘܘ ܐܢܓܠܐ ܠܘܬ ܬܠܡܝܕܘܗܝ 148 ܕܒܡܢܝܢ ܗܘܘ :
ܘܐܦܝܣܘ 149 ܐܢܘܢ ܒܗ ܣܘܪܐ ܕܠܒܝܫܝܢ ܗܘܘ.
ܫܘܒܚܐ ܘܪܫܡܐ ܡܢܗ ܝܗܒ ܓܒܝܢ ܒܗ ܒܫܘܫܬܗ :
300 ܘܫܪܘ ܪܕܝܢ ܒܐܪܘܚܐ ܕܫܘܒܚܐ ܠܘܬ ܐܫܒܘܬܢ.
ܒܡܢܝܢ ܗܘܘ ܓܒ ܥܠ ܡܫܘܠܬܗ ܡܢ ܫܘܪܝܐ :
ܘܕܚܘ ܗܘܡܢ ܒܗ ܒܪ ܓܒܝܢ ܣܕܘ ܘܐܬܒܝܐܘ.
ܒܪ ܦܘܠܓܐ ܫܓܝܫ ܠܐܘܪܚܐ ܒܢܝܢ ܘܠܗܘܢ :
ܘܫܪܝܘ ܒܕܡܘܗ ܠܓܒܪ ܕܢܚܐ ܕܫܓܝ ܣܓܝܬ.
305 ܒܡܢܝܢܘܬܗ ܫܡ ܒܠܐ ܒܡ 150 ܡܢ ܒܠ :
ܘܫܪܝܗ ܠܫܢܐ ܘܣܘܕܬ 151 ܒܠܐ ܒܗ ܡܫܘܬܗ.
ܫܪܐ ܠܐܫܪܝܐ ܕܣܒܫܝܢ ܗܘܘ ܒܣܦܩܐ ܕܒܘܠܐ :
ܘܒܢܐ ܐܢܘܢ ܒܡܫܢܝܬܐ ܕܦܬܠ ܘܪܬ.

ܗܘ ܒܡܘܡܗ ܗܘܐ ܡܫܝܚܬܐ ܕܫܦܝܪܬܐ :
310 ܘܓܕܠ ܐܢܝܢ 152 ܒܠܠܐ ܦܐܝܐ ܠܪܫ ܐܒܘܬܗ.
ܒܓܒܠܗ ܬܗܪܐ ܚܕܬܐ ܕܗܘܬ 153 ܕܠܐ ܒܚܫܐ 154 :
ܒܡܘܒܠܐ ܕܒܢܐ ܕܡܘܠ ܦܐܪܐ 155 ܕܠܐ ܘܘܓܠܐ.
ܒܠܕܗ ܫܘܒܚܐ ܠܐܠܗ ܒܠܐ ܡܢ ܬܘܩܢܘܗܝ :
ܘܫܒܚܐ ܒܐܪܒܥܐ ܘܡܒܪܐ ܓܒܐ ܠܕܠܐ ܡܒܪܐ.
315 ܒܡܘܪܒ ܕܒܫܗ 156 ܥܠ ܒܕܘܡܐ ܕܒܝܬܘܬܐ :
ܕܗܐ ܗܢܐ ܡܫܚ ܠܓܒܪ ܕܢܚܐ ܘܠܐܬܐ ܕܫܒܚܐ.
ܒܓܕܗ ܦܓܪܐ 157 ܐܝܟ ܫܘܦܪܐ ܒܠ ܪܒܘܬܗ :
ܘܠܗ ܕܐܒܐ ܓܒܪܐ ܫܒܚܗ ܘܪܒܘܬ ܕܪܓܗ.

285 O earthly one, who has left the earth, the mother of his body,
and entered to dwell in the womb of a mother who is not (such) by nature!
O inferior one, who has deserted his own region, a temporal dwelling,
and ascended to a region where there is no end to its perpetuity!
O member of Adam's family, fashioned from the earth,
290 who (now) possesses the rank and the authoritative name of the God of the [universe!

The Angels Rejoice at His Ascension

One weighty (in bodily substance) mounted the wings of the wind and flew in the air
and astounded the assemblies on high by his etherealness.
In great wonder stood the assemblies of the heavenly ones,
as they were watching a body flying in an unwonted way.
295 A crown of glory the vigilant ones wove for him as he was ascending,
because they saw that he had opened a way for men (to come) to their [assemblies.
They became messengers to his disciples who were sad,
and gladdened them by means of the white garments that they were wearing.
Love and mercy they acquired for our race through his ascent
300 and began to travel along the road of peace towards our humanity.
They were very sad over our fall at the beginning;
but because they saw our rising through the member of our race, they rejoiced [and were conforted.
The transgression of (God's) command set up a barrier on the way between us [and them;
but he abrogated by his blood the sentence of condemnation which our debts [had set up (as a barrier).
305 By his mediation, he reconciled the universe with the Lord of all
and secured the peace and the renewal of the universe through his ascent.
He released the prisoners who were confined in the fortresses of iniquity
and consoled them with the glorious things that he had received and inherited.

Jesus' Crown of Victory

In his person, he became a mirror of (these) fair things
310 and wove them (into) a crown befitting his supreme victory.
At his conception, (there is) a new wonder contrary to nature,
a pure womb that bears fruit without intercourse.
At his birth, (there is) glory to the God of the universe from His fashionings
and peace on earth and good hope to those without hope.
315 At the offering of his sacrifice, (there is) a voice declaring in prophecy:
"Behold! This one is set for condemnation and a sign of peace"!
His baptism sounds forth as a trumpet concerning his majesty;
and the voice of the Father proclaims his love and his majestic rank.

143 ܚܦܘܪܢܐ D — 144 ܚܦܘܪܐ C — 145 ܕܡܕܢܐ CDE — 146⌈⌉ ܕܐܠܗܘܬܐ D — 147 c. sey. CE — 148 ܬܠܚܬܢܝܐ D — 149 CDE — ܘܐܦܝܣ AB — 150 ܟܕ D — 151 ܕܢܣܒܬ C — 152 ܐܢܘܢ C — 153 ܕܗܘܐ E — 154 ܟܢܫܐ D — 155 BC — c. sey. ADE — 156 c. sey. D — 157 ܩܪܐ D

ܓܘܫܡܗ ܒܚܪܘ ܥܠ ܙܟܘܬܗ ܕܓܒܐ ܣܘܪܟܐ :

320 ܕܢܦܩܘܗ ܒܬܓܡܐ ܦܓܪܢܝܐ ܠܢܩܡ ܚܠܐ.

ܟܕ ܡܫܘܬܗ ܐܦ ܫܬܩܐ ܗܘܘ ܫܠܝܐ :

ܕܓܒܐ ܐܝܟ ܙܒܢܐ ܕܡܬܐ ܘܩܢܘ 158 ܫܠܐ 159.

ܘܠ ܢܥܣܡܗ ܦܠܠܗ ܠܡܫܘܬܐ ܘܕܫ ܠܫܠܝܬܐ :

ܘܡܕ ܡܫܬܐ ܒܫܪܪ ܡܫܘܬܐ ܕܐܝܟܢ ܟܘܩܡܢ.

325 ܟܢܘܫ ܡܩܡܘܬܗ ܩܪܐ ܠܐܪܒܢܐ ܘܠܡܫܝܢܐ :

ܘܢܘܝ ܐܝܟ ܐܘܪܚܐ ܚܕܬܐ ܠܡܕܪܐ ܠܝܘܡܢܐ.

ܢܩܘܡ ܒܠܘܬܗ ܦܓܪ̈ܢܝܐ ܘܪ̈ܘܚܢܝܐ 160 :

ܕܢܚܘܢ ܦܓܪܗ ܕܐܝܟܢ 161 ܦܪܚ ܪܘܚܢܐܝܬ.

ܗܢܘܢܐ 162 ܗܘܬ ܚܕܬܐ ܕܦܓܪܗ ܠܐܪ̈ܒܢܐ :

330 ܘܪܢܝܩ ܗܘܐ ܠܒ ܟܢܝ ܢܦܫܗ ܠܡܫܝܢܐ.

ܠܐ ܡܟܒܐ ܗܘܬ ܟܢܫܐ ܕܟܣܪܐ ܠܡܬܟܢܫܘ :

ܒܬܓܡ ܦܓܪܗ ܟܕ ܡܕܘܢܝ ܥܠ ܡܪܟܒܬܐ.

ܠܐ ܡܚܝܢ ܗܘܘ ܪ̈ܘܚܢܐ ܢܩܫܘܢ 163 ܡܢܗ :

ܘܡܬܢܦܠܝܢ ܗܘܘ ܕܐܢܫܐ ܢܠܘܒ 164 ܟܢܘܫܐ ܕܐܪܘܗܝ.

335 ܦܐܐ ܗܘܐ ܘܪܓܝܓ ܐܦ ܗܘ ܐܟܢܐ ܕܐܬܚܫܠ ܒܗ :

ܘܠܒ ܗܘܐ ܠܗ 165 ܠܐܬܚܫܪ ܫܡܫܐ ܪܗܛܐ ܕܐܘܪܚܗ.

ܟܕ ܐܟܘܬܗ ܕܫܡܫܐ ܪܟܐ ܟܕܙ ܐܟܘܬܗ 166 :

ܘܦܪܣ ܢܘܗܪܐ ܕܒܪܘܘܬܗ ܠܐܪܒܥ ܦܢܝܢ.

ܒܢܝܢܐ ܕܪܒܐ 167 ܢܘܗܪܐ ܠܫܡܫܐ ܐܟܘ 167 ܠܫܠܝܬܐ :

340 ܘܪܕܦܗ ܠܛܠܡܢ ܚܫܘܟܐ ܡܫܝܐ ܕܪܘܙ ܒܫܐ.

ܐܟܐ ܒܚܪܢ ܢܘܗܪܐ ܘܢܘܗܪܐ 168 ܟܟܒܐ ܘܡܟܪܐ :

ܘܫܒ ܫܡܘܟܐ ܟܢ ܫܡܘܟܐ ܠܠܝܐ ܘܛܠܡܢ.

ܡܢ ܢܗܝܪܐ ܒܪܗܛܐ ܕܐܘܪܚܗ ܒܕܪܓܐ ܕܠܟܠ :

ܘܡܟܡܗ ܠܫܡܫܐ ܒܕܪܓܐ ܕܠܬܚܬ ܐܝܟ ܕܟܡܒܪܐ.

345 ܗܠܡ ܐܦ ܫܡܫܐ ܕܙܕܝܩܘܬܐ ܠܝܘܡܢܐ ܕܪܘܡܢܐ 169 :

ܘܦܫܦܗ ܠܛܠܡܢ ܘܠܚܘܪܘܒܗ ܒܡܫܡܫܐ ܕܐܪܒܥܐ 170.

ܒܬܠܬ ܫܢܝܢ ܕܫܠܠ ܢܗܘܪܐ ܒܝ ܫܡܘܟܐ :

ܦܩܩܗ 171 ܠܪܗܛܗ ܘܦܫܛ ܘܚܠܩܗ ܒܕܪܓܐ ܕܠܬܚܬ.

ܫܡܫܐ ܬܠܬܐ ܝܘܡܝܢ ܐܦ ܒܠܩܡ 172 ܠܬܪܒܥܬܗ :

350 ܘܒܗܘܢ ܦܩܩܗ 173 ܠܐܘܪܚܐ ܕܡܫܘܬܐ 174 ܕܕܪܫ ܟܢܫܐ.

ܢܫܬܘ ܠܝܩܗ ܕ175 ܕܫܡܫܐ ܠܐܪܒܥܐ 176 ܒܕܡܫܘܬ ܡܠܟܐ :

ܘܪܟܒ ܟܘܟܒܗ ܘܟܫܠ 177 ܦܐܪܐ 178 ܟܢܫܡܫܘܬܗ.

His fast proclaims his victory in the desert,
320 that he overcame in his bodily senses the one who overcame the universe.
At the moment of his death, inanimate things also became (endowed with) speech,
because (God's) hidden Will compelled them and they acquired a voice.
The report of his resurrection slew death and trampled sin;
and the dead cried out into the ears of death : "Where is your sting"[23]?
325 On the day of his ascension, he called earthly and heavenly beings
and showed them a new way to journey to heaven.
There went forth in his company corporeal and spiritual beings
to see how his body flies in a spiritual way.
Pleasing was the sight of his body to earthly (beings);
330 and (their) fellowship with his soul was a great delight for heavenly beings.
The eye of flesh was not satisfied to look upon
the sensible (aspects) of his body, as it was being carried aloft upon the chariot.
The spiritual ones were not pleased to part from him,
but were eager (as) to who would excel in love toward him.

The Conquest of Light

335 Fair and pleasant also was that time at which he was taken up;
and the course of his path was passing beyond the sphere of the sun.
(Together) with the victory of the great sun, he achieved his own victory
and spread the light of his preaching to the four quarters (of the earth).
In the month when light conquers darkness, he conquered sin
340 and banished error, (that) hateful garment which the evil one wove.
There conquered in June light and the Light, the servant and the Lord;
and darkness succumbed with darkness, (and so too) night and error.
The luminary (of the sun) rose in the course of its path into a high position
and set darkness into a lower position, as though into a grave.
345 The Sun of Justice[24] also ascended to the highest point of heaven
and cast error and its preachers into the depths of the earth.
At the third hour when light had started out of darkness,
it interrupted its progress and confined and detained it in a lower position.
The three names (of the Trinity) our King also granted to his Twelve;
350 and by these, he closed the way of death which the evil one had opened.

The Season of Life

The rays of the sun descended on the earth like rain;
and it moistened its bosom and ripened fruits with its warmth.

[23] Cf. 1 *Cor.* 15, 55.
[24] Cf. *Mal.* 3, 20.

158 BCDE — ܕܢܘܚ A — 159 ܚܝܠܐ D — 160⌜⌝ ܪ̈ܘܚܢܝܐ ܘܦܓܪ̈ܢܝܐ E — 161 om. ܕ D — 162 ܗܢܝܐ BCD — 163 ܢܦܫܗܘ̱ C — 164 BCDE — ܢܚܠܘܠ A — 165 ܠܗ ABE — 166 ܕܚܘܒܬܐ BE — 167 ܕܚܐ C — 168 ܒܢܘܗܪܐ C — 169 c. sey. CE; ܕܠܚܠ D — 170⌜⌝ ܒܡܘܟܡܐ ܕܠܬܚܬ D — 171 ܘܦܘܫܗ D — 172 ܡܠܟܐ C — 173 ܦܘܩܕܗ C — 174 ܕܢܫܒܐ B — 175 ܠܐܦܩܐ C — 176 ܠܐܪܥܐ ܟܠܗ D — 177 ܘܒܫܠ D — 178 ܦܐܪ̈ܗ BD

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355 ܒܢܝܢܐ ܕܝܗܒ ܦܓܪܐ ܘܙܘܥܐ ܠܫܢܐ ܕܙܒܢܐ :
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ܘܠܗ ܒܒܢܘܢ ܢܘܚܐ ܕܒܐܪ ܢܗܘܪܐ ܠܫܡܫܐ.
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360 ܘܒܢܝ ܦܓܪܐ 183 ܕܢܘܡܘܣܗ ܢܦܫܗ ܡܢ 184 ܚܘܬܡܬܐ.
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365 ܒܒܢܝܢܐ ܕܢܦܫ ܢܬܐ ܫܘܠܡܐ ܡܢ ܢܬܬܘܗ :
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375 ܫܘܝ 193 ܕܝܠܝ ܕܢܚܘܡ ܕܝܠܝ ܐܝܟ ܦܘܪܫܐ :
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380 ܘܐܠܦ ˹ܕܒܢܝܐ ܘܐܡܪ˺ 198 ܢܕܪܐ ܠܐܒܐ ܕܫܢܐ.
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ܘܗ̇ܝ ܕܐܒܕܢܐ ܗܪ̇ ܕܪܘܚܢܐ ܒܬܪܝܨܘܬܐ.
385 ܗܘ ܒܫܘܒܚܗ ܓܒܪܗ ܠܪܓܠܐ ܕܐܘܪܚܐ ܕܫܢܐ :
ܕܠܐ ܢܬܦܪܐ ܐܝܟܐ ܕܫܘܝ ܒܬܪ ܡܠܘܗܝ.

A dew of mercy the Creator sprinkled by our first-fruits;
and there sprouted forth the fruits of justice in the earth of our soul.
355 In the month which yields fruits and seeds for temporal life,
there came forth the first fruit who imparts life without end.
His conception was in April, the month which is the first born of the year;
and his birth was in December, the month when light despoils darkness.
He fasted and was tried in the harsh season (that is) destitute of fruits;
360 and there came forth the first fruit of his soul's constancy against (sinful) [enticements.
He sacrificed himself at the time at which Adam had succumbed by eating;
and he reconciled, by his sacrifice, the Lord and His servants and gladdened [them.
In (that) month when Adam's guilt had waxed strong in Eden,
the Second Adam was celebrated because he conquered death.
365 At (that) time when the humiliated heir went forth from his inheritance,
the valiant one entered the region of incorruptible life.

We are Heirs to His Wealth

Through his victory, he made restitution for the bond of our guilt
and inscribed us with him (as) sons and heirs of the wealth which he had [received.
He brought back our captivity from the strong one who had captured our race
370 and raised it to a region where the armor of treachery will not overcome it.
He set our spiritual wealth in the citadel above,
lest it be corrupted by harmful desires.
He drew our attention to the treasures which our soul had laid up,
so that we might heed what is our own and not be seduced by what is not ours.
375 He showed us (what is) our own so that we might love our own as prudent (men)
and not be entangled in what is not our own as ignorant (men).
He instructed our soul through the promises of things to come,
lest (our) bodily senses bind us with things earthly.
He set for us milestones of peace along the way on which he himself had travelled,
380 and he taught us how much and in what manner we should travel to the [rendez-vous of life.
By the two roads, he showed the direction for the two classes (of good and evil),
so that everyone might journey in his freedom on which(ever) one he wants.
The road of life[25] he called narrow because of (its) toils;
and that of perdition he called broad because of (sinful) desires.
385 In his own person, he completed the course for the way of life,
so that whoever follows after his words would not grow weak.

[25] Cf. *Mt.* 7, 14.

179 ܘܣܘܣܘ C — 180 c. sey. D — 181 ܒܢܝܫܐ D — 182 ܡܒܢܝܐ CDE — 183 c. sey. CD — 184 ܕܢܒܚ C — 185 om. ܘ C — 186 ܠܐܦܛܪܐ BE — 187 ܒܚܘܬܪܐ BCD — 188 ܘܐܣܘܣܗ̇ C — 189 ܒܪܘܡܐ C; ܒܪܘܡܐ D — 190 ܡܬܡܣܟܠ D — 191 om. ܕ C — 192 ܢܬܦܫܩ CDE — 193 ܗܘ, B — 194 ܡܘܠܟܢܐ ܕܚܬܪܬܐ D — 195 ܠܐܘܣܪܘܢ BCD — 196 ܒܪܢܝܚܬܐ D — 197 ܘܐܠܦ E — 198 ܕܐܡܪ ܘܡܕܡܐ C — 199 ܠܐܝܢܐ C — 200 ܒܐܝܢܐ ܕܢܦܩ ܡܢ ܐܘܪܚܬܗ D — 201 c. sey. D — 202 om. sey. B; ܡܟܠܗ̇ D

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390 ܢܣܒܐ ܠܡܘܟܠܗ ܒܐܘ̈ܪܚ ܢܥܒܐ ܣܠܩ ܗ̈ܕܡܐ.
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395 ܒܣܘ̈ܟܠܘܗܝ ܦܠܣܗ ܠܐܪܒܥܐ ܕܦܓܪ̈ܝܢ ܡܠܟܬ ܡܒܪܐ :
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400 ܠܐ ܢܬܦܣܩ ܥܒܕܐ ܕܟܠܐ ܒܝܕ ܪܦܝܘܬܢ.
ܒܝܕ ܦܫܝܛܘܬܗ ܐܝܟ ܦܓܪ̈ܝܢ ܢܦܫ ܙ̈ܥܪܐ :
ܢܥܒܐ ܠܚ̈ܝܠܐ ܒܐܘ̈ܪܚ ܢܥܒܐ ܠܐܠܗܐ ܕܐܝܬܘܗܝ.
ܦܘܠܘܣ ܦܬܐ ⌜ܐܝܟ ܥܦܪܐ ܒܬܚܬܝܬܗ⌝[211] :
ܕܐܘܣܦ ܒܒܗ ܠܕܪ̈ܓܐ[212] ܕܡܚܫܒܘܗܝ ܡܢ ܡܚܝܠܐ.

405 ܡܢܬܢ ܒܒܗ ܘܐܚܝܢ ܒܒܗ ܕܡܢܗ ܐܢܬܘܢ :
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ܒܚܘܒܐ ܕܢܦܫ ܢܛܪ ܚܘܒܗ ܐܝܟ[215] ܕܦܐܐ ܠܗ :
410 ܘܠܐ ܢܬܦܠܓ ܟܠ ܡܘܠܟܢܘ̈ܗܝ ܒܕ ܪܚܡܝܢ[216].
ܒܢ ܪ̈ܘܚܐ ܢܦܫܗ ܟܠܫ ܟܠ ܡܫܡܫܬܗ :
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[203] ܕܡܠܟܘܬܐ D — [204] om. sey. C — [205] c. sey. C — [206] ܠܚܝܠ ܡܠܟܘܬܐ D — [207] CDE — ܣܒܠ AB — [208] ܣܓܝܐ E — [209] ܕܠܐ D — [210] ܕܐܣܪ̈ܝܢ C — [211] ⌜ ⌝ ܒܬܚܬܝܬܗ ܐܝܟ ܥܦܪܐ — [212] ܒܕܪ̈ܓܐ D — [213] ܡܢ D — [214] ܠܟܠܢ D — [215] ܗܘ D — [216] ܪ̈ܚܡܝܢ CDE.

An Exhortation to Follow

Behold! The King has set out on the new road to the Kingdom on high.
Let us travel with him so that we may not be despoiled by robbers!
Behold! He has fixed the goal for his forces at the gate of heaven.
390 Let us aim at it with the faculties of (our) soul instead of limbs!
Behold! He has opened the stadium gate for the struggle.
Let us engage in a contest against (sinful) allurements with (our) hidden reason!
Behold! He has forged spiritual armor for the soul and the body.
Let us hold the sword of the Spirit's word on the tip of our tongue!
395 By his sufferings, he cultivated the thicket-filled earth of our body.
Come! Let us sow therein his good seed so that we may bring forth life!
By his blood, he cleansed the (sinful) stains of our soul and of our limbs.
Let us not become sullied by the desires of our evil bent!
By his sacrifice, he reconciled the height and the depth with his Sender.
400 Let not the peace of the universe languish because of our weakness!
By means of his ascent, he made our body ascend, (though) weighted down with [senses.
Let us take flight with the faculties of (our) soul to where he is!

A Confession of Faith

Paul sounds forth as a trumpet in his Epistle[26]:
"He has made us ascend with him to the rank which he has attained at the [right hand".
405 "We have died with him; and he has made us live with him because he is from us".
and "He has made us ascend with him as members with the head of the body".
That he has risen and been raised (to life) and has given life to all of us, our [heart believes!
And that he has ascended and has begun to reign above the universe is certain [to us!
In our own love, let us preserve a love for him as befits him;
410 and let us not doubt about his promises because they are distant!
With the spiritual ones, let us testify continually about his ascension,
that he is going to come under that (very) appearance whereby he has been [raised up!

[26] The following references (vv. 404-6) seem to be drawn from *Ephesians*, particularly 1, 20; 2, 5-6; and 4, 15. If so, they are a free rendition and coalescence of different lines.

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